

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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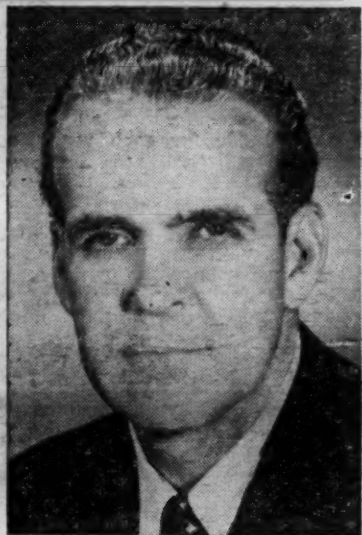
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The Dynamite of the Gospel

By Dr. Lee Roberson
Pastor, Highland Park Baptist Church; President
Tennessee Temple Schools, Chattanooga, Tennessee

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

These are the words from the inspired pen of the Apostle Paul. The book of Romans was written to a people Paul had never seen. He longed to see them that he might impart a spiritual gift to them. He longed to preach in Rome. The apostle had preached in Jerusalem, Damascus, Antioch, Ephesus, Athens, and Corinth, but he had not preached in Rome.



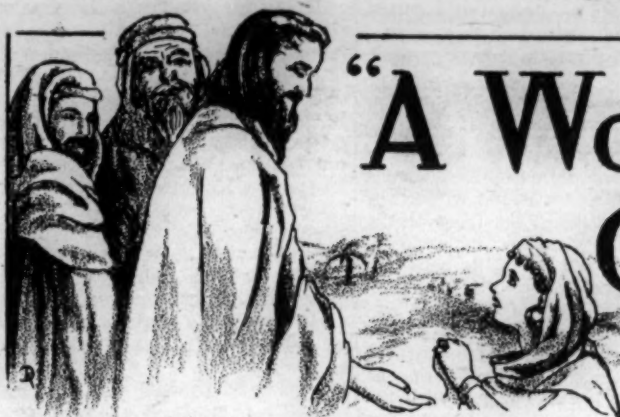
Dr. Lee Roberson

Perhaps there were some who were taking the view that Paul was afraid to come to Rome and preach. It is like people speaking of some outstanding evangelist, saying, "He is afraid to come to our city because of its wickedness and its antagonism to the gospel."

If any of the people had this idea, Paul quickly corrected it. He said, "I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Paul was not ashamed of the gospel because the gospel to him was Christ. He was not ashamed of the eternal Son of God who left Heaven's glory and came down to this earth and humbled Himself and died upon the cross. He was not ashamed of the Son of God

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"A Woman of Canaan"

By Evangelist
John R. Rice

- I. She Was One of Christ's 'Other Sheep'
- II. She Identified Herself With Her Demon-Possessed Daughter
- III. She Prayed a Persistent, Successful, Prevailing Prayer
- IV. She Found the Compassionate, Willing Christ Will Answer if We Mean Business

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—Matt. 15:21-28.

This entrancing story found place in the Bible because the Spirit of God had lessons here He would teach us. You will be a richer and happier Christian if you learn well the lesson taught in the story of this woman.

Please note the following facts about the woman of Canaan. First, she was one of Christ's 'other

sheep.' Second, she identified herself with her demon-possessed daughter. Third, she prayed a persistent, successful, prevailing prayer. Fourth, she found that the compassionate, willing Christ will answer if we mean business. What lessons for the saints of God!

I. She Was One of Christ's "Other Sheep"

Throughout the Gospels we are

told how Jesus tried to broaden the sympathies of His disciples and to enlarge their love for all people everywhere who loved Him or needed Him. In John 10:16 Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." We should remember that all over the world, among people of every nationality, in every sect and denomination where Christ is trusted as Saviour and honored as Lord, there are lovely and devout characters from whom we may learn with rich blessings to ourselves.

This Canaanitish woman was saved. She said to Jesus, "Have mercy on me, O Lord, thou son of David." She knew Jesus was the promised Messiah, she called Him her Lord and Master; she asked Him to have mercy. Again, when first denied, she said to Him, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Again she called Jesus Lord. And she insisted that if she were to be called a dog she was still His own dog

(Continued on page 10)



By Evangelist Bob Jones, Sr.
Greenville, South Carolina

(Dr. Bob Jones, the founder of Bob Jones University, on his seventy-third birthday on October 30, 1956, gave THE SWORD OF THE LORD the following statement.)

Thirty years ago when I was at the height of my evangelistic work, I founded Bob Jones University. I was forty-three years old at that time, but I had been in evangelistic work for thirty years. Remember, I began to preach and conduct evangelistic meetings in the country districts of southeast Alabama when I was just thirteen years old; and when I was fifteen, I was licensed to preach and was later ordained.

Old-Time Evangelism;
Message, Methods
and Results

Before I founded Bob Jones Uni-

versity, I had held large union meetings in practically all the states and several foreign countries. I was what some people call one of the "old-time, straight-shooting, hard-hitting, orthodox, Hell-fire, damnation, judgment type of preachers." I stuck to the fundamentals of the faith—such as the inspiration of the Bible, the virgin birth, the incarnation, the vicarious blood atonement, and the bodily resurrection of our Lord. I have always emphasized all of these doctrinal positions as essential fundamentals. Remember, these positions are accepted

as the essentials by all orthodox Christians regardless of their denominational affiliations. I have never knowingly conducted any revival under the sponsorship of any pastor or pastors who deny these generally accepted fundamentals of the faith.

Often in one of the old-time campaigns, I would preach a week before I would ask people to come forward and accept and confess the Lord Jesus Christ as Saviour. I usually spent the first week of a campaign preaching to backslidden church people and urging them to break with the world and get right with God and emphasizing the fact that it is every Christian's business to be a soul winner.

(Continued on page 8)

Facing Failure

Subscriptions in at Present Indicate We Will Fall Far Short of the 40,000 New and Renewal Subscriptions Asked for During Subscription Campaign Closing December 11

This is written the day before Thanksgiving, November 21. Today we make the last announcement and appeal for our current subscription campaign which closes December 11. Approximately three weeks yet remain before the last subscriptions will be in which will be mailed by midnight, December 11. And only a little over 10,000 subscriptions have come in, counting in the money given to pay for missionary and minister subscriptions. So we will face the matter honestly; failure stares us in the face. It now appears that many of our friends have thus far let us down, and unless there is a greatly increased concern on the part of readers, we will reach only half our goal of 40,000 subscriptions to be sent in during the present campaign.

Why? Why have not the great number of homes getting THE SWORD OF THE LORD (it has averaged over 100,000 per week this year) responded to our appeal and offer and sent in subscriptions? I do not know all the answers. But I do know some reasons.

First, of course we do not expect those who are modernists and who do not believe the Bible to send in subscriptions.

Second, those who are more concerned about their own denominational programs than the spreading of the Gospel and revival fires and defending the faith, will not usually send in subscriptions for others. Some preachers subscribe

for themselves because they want the sermon outlines and illustrations, but they will not subscribe for others or recommend the paper.

Third, many of our best friends, noble men of God, are greatly burdened about other parts of the Lord's work. Some of the great evangelists, educators, and pastors who are boosted and helped by THE SWORD OF THE LORD are so burdened about their own work that they have not taken time and money to send in subscriptions.

Fourth, and most important of all, we believe there are a great mass of Christian people who believe the Bible, who believe in soul winning, who have been blessed by THE SWORD OF THE LORD, yet they have been simply indifferent. They have neglected the opportunity. They do not feel specially responsible. It was foretold about Jesus, "I was wounded in the house of my friends" (Zech. 13:6). So THE SWORD OF THE LORD is wounded by the neglect of our friends.

Shortage of help has made it so that for months we have not been able to send out sample copies of THE SWORD to prospective subscribers. Thus subscriptions from that source have been few. If we do not get many thousands of subscriptions now in this present campaign, the circulation and influence of THE SWORD OF THE LORD will be seriously affected.

(Continued on page 7)

THE EDITOR'S Notes

by John R. Rice

\$1,000 More Sent to Japan for Free Literature

Friends may know that since the Editor's return from Japan in August, we have sent around \$4,000 to pay for the following:

A half million copies of "What Must I Do to Be Saved?"

To help for the first five months in starting the monthly SWORD OF THE LORD in Japan;

A missionary fund for incidental expenses for revival work to be carried on by pastors, etc.

Now Brother Kenny Joseph, editor of *Japan Harvest*, teacher of evangelism in Japan Christian College, and missionary editor of the Japanese edition of THE SWORD OF THE LORD, writes us that he and students and pastors need a half-million copies of "What Must I Do to Be Saved?" to be printed in a special holiday edition, to be given out at shrines where some three million Japanese will visit in the first days of the new year. Japan Christian College students will distribute the booklets, and it will have a special introduction, etc. The printing will cost \$2,849. We have agreed to try to supply this amount, and today we are sending a check for \$1,000 through The Evangelical Alliance Mission to the Word of Life Press in Tokyo.

Thank God for the open door! How we praise God we can give the Gospel, for every single copy of the booklet will be read, and usually it will be read and reread until it is in tatters. We believe that hundreds and probably thousands of people will be won to Christ through this holiday edition. We still need some \$1,800 for this edition, and it must be sent soon. If you feel led to help, then send your offering prayerfully for Japanese literature to The Sword of the Lord, 214 West Wesley, Wheaton, Illinois, for our Free Literature Fund.

Other editions of "What Must I Do to Be Saved?" are waiting in several countries for money for printing. Many serious students and missionaries in several countries are earnestly pleading for some of this life-transforming and soul-saving literature. I know that prayerful readers will help in this genuine missionary opportunity.

Is THE SWORD "98% Baptist"?

Today we got a letter from a pastor of strong sectarian bias. He lives in the South where there is not much interdenominational work. He agreed that the tremendous sermons in THE SWORD by great men of the past were without exception rewarding and helpful. But he complained that among living contributors "98% of the sermons were by Baptists."

Of course that was just an arbitrary figure. But we decided to check and see if there was any justice in his complaint. At hand was a bound copy of all the SWORDS for 1955. So I checked through the first 14 weekly issues. We did not count the sermons by great men of the past, since our brother admitted that they represented the whole body of evangelical Christians. We did not count articles and sermons by the Editor whose work is interdenominational. But we found that there were 23 articles and sermons written by living preachers other than Baptists, in the first 14 weeks of 1955. They included Methodists, Presbyterians, Christian and Missionary Alliance, Plymouth Brethren, and many, many others, principally from among the greatest preachers of our day.

We report revival campaigns from sound, reliable evangelists of many faiths when these reports are presented to us and when they are authenticated by trustworthy pastors. Our famous sermon contests are open to Bible-believing preachers of every faith and even of every country as readers can testify. It is true that the Editor is a Baptist, by which I mean that I believe in the independence of the local church, in a converted church membership, in baptism of believers only, and in eternal salvation by faith in Christ. On these great doctrines most of the independent fundamental institutions, the Bible institutes and Christian colleges, the fundamental interdenominational Christian magazines, are agreed. But THE SWORD OF THE LORD has no connection with any Baptist denominational headquarters or organization. The Editor is pastor of Calvary Baptist Church in Wheaton, an independent Baptist church. We are for Christ and the Bible. We are for all of God's people. We preach plainly what we think the Bible teaches, but we do it without sectarian motive or bias as far as we are able to do so. We hold in common with all the evangelical denominations the inspiration of the Bible, the virgin birth, the deity, substitutionary death and bodily resurrection of Jesus Christ and related doctrines known as the fundamentals of the Christian faith. We want to be a blessing to all Bible-believing, soul-winning Christians. Those who can fellowship with us on this Bible basis are earnestly invited to do so.

Sword Calendar Pack Envelopes Ready for You

We have just received and are mailing out now this 1957 Sword calendar. It makes a beautiful little package that sits on desk or mantel, is attractive in blue, white, and black. For January the Scripture is, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Actually, the January calendar is an envelope addressed to The Sword of the Lord. When the month is gone, simply remove that envelope and you have at hand an envelope for mailing any contribution you wish to The Sword of the Lord missionary objectives. And there

presented before you is the February calendar with a new Scripture verse for the month.

If you have not received one of these new 1957 Sword of the Lord calendars, will you not write for yours today? Even if you cannot make a contribution each month, you may have the package for the asking, and surely some months you will wish to send some kind of gift.

Address the Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

So We Paid the Postage

Today we received a three-page, single spaced typewritten letter from a pastor who disagreed with us. He wrote to tell us why he did not like THE SWORD OF THE LORD. And he sent that unfriendly, critical letter in an envelope without postage. We paid the postage to get his letter from the post office. Now don't you think that people who wish to criticize us ought to pay their own postage? If you send a subscription, you may use the postage-free envelope and we will pay postage on it here at Wheaton. If you do not send a subscription, but want to write us and bawl us out, then will you please pay postage on your own letter? We believe in freedom of speech and people can write their plain convictions, but we think they should pay the postage, don't you?

With Thankful Heart

The Scripture commands, "... in every thing give thanks." And so as this is written, the day before Thanksgiving, we lift grateful hearts to God. How wonderfully good He has been to us! Thank God for saving me 52 years ago when I was nearly 9 years old, at Gainesville, Texas. Thank God for calling me into the ministry. Thank God for wonderful support and care for all our needs these many years since, in 1926, I laid my financial cares on Jesus, gave up all regular salary, and started out to rely on Him daily. Praise His name! Thank God for the open doors, for far more invitations than I can accept. Thank God for friends who love me and pray for me daily. Thank God for those who have read my books and pamphlets which have proved such a demand that 18 million copies have been spread around the world in 22 or 23 languages! Thank God for peace of heart today. "Bless the Lord, O my soul, and forget not all his benefits."

The Lord has given me wonderful health and strength. The family is well.

In this connection we join with the Apostle Paul:

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."—II Cor. 4:7-10.

So we thank God, too, for trials, for testings. If there were no dark nights, we would not know the Lord's promise of "songs in the night." If there were no trials, we would not know the Lord's deliverance. If there were no need, we would not have experienced the gracious answer to prayer! If there were no enemies, we would not know the joy of faithful friends nor would we know the fellowship of the sufferings of Christ. So on the eve of Thanksgiving, we thank God and take courage. Your Thanksgiving is already gone when you read this, but we dare not let the day go by without earnestly expressing the deep welling up of gratitude in our hearts for God's mercies.

At West Palm Beach, Florida, Thanksgiving Week End

Tonight after prayer meeting, I will be driven to the airport at Chicago and at 11:30 will take a plane to Jacksonville, Florida. Then in the wee hours I will change to a plane for West Palm Beach, Florida, where I will be speaking Thanksgiving Day and the week end following. Dr. Lee Roberson of Chattanooga will be there also Thursday and Friday. We will have a great time. These

Subscription Offer Closes LAST CALL!

Three Yearly Subscriptions and the Bible Dictionary-Concordance for \$5; Six Yearly Subscriptions and the \$3 Book on THE HOME for \$10 if Order is Postmarked by Midnight, December 11. Last Call!

This is the last copy of THE SWORD OF THE LORD we can prepare and get to you before our subscription offer closes, December 11. This is your last reminder. (Use the coupon in this paper, if you wish.) Your letter must be postmarked not later than midnight, December 11, in order to get the free premium Bible dictionary-concordance with three subscriptions, or the big book, *The Home: Courtship, Marriage and Children*, free with six subscriptions.

Our offer is very simple and yet extraordinary. The regular subscription price for THE SWORD is \$2.50 per year, slightly less than 5c per week for Christian reading for the whole family. But during this special subscription offer, we will let you send three separate one-year subscriptions for \$5 in the United States (50c extra per year for Canadian and foreign subscriptions), and to give absolutely free as a premium, the big *Inclusive Dictionary-Concordance*, 270 pages, with 117 illustrations, with 15 colored maps, and many other charts and Bible help features free. This leatherette-covered, stamped-in-gold Bible dictionary-concordance is printed on thin Bible paper, easy to handle, and an extraordinary help for Sunday School teachers and pupils, for pastors and other Bible students. Unless you have an expensive reference Bible with all these 270 pages of helps, you should have this beautiful premium. And instead of paying from \$20 to \$30 for such a reference Bible, you may have these helps absolutely free if you send in three one-year subscriptions.

Or with six subscriptions for \$10 you may have the big \$3 book, *The Home: Courtship, Marriage and Children*, by Editor John R. Rice.

December 11 is the editor's sixty-first birthday. We hope that

many of his friends will send subscriptions at once. The editor would rather others would be blessed by THE SWORD OF THE LORD and that God would be honored by the spreading of revival fires through THE SWORD, than to receive personal gifts for himself. Will you help to honor the Lord on the editor's birthday by sending your subscription? Of course subscriptions mailed December 11 will get here a little after the birthday, but if mailed and postmarked by midnight, December 11, they will be counted as your love gift to the Lord and to the editor. Although the editor gets no percentage whatever from subscriptions, gets no salary for his work for THE SWORD OF THE LORD, he will count it a very loyal and happy celebration of his birthday if friends thus help us by sending subscriptions.

This is the last warning, the last reminder we can put in THE SWORD OF THE LORD before December 11. We urge you, send subscriptions at once! Use the coupon in this paper, if you like, but hurry! Be sure to give names and addresses carefully and completely. Mark renewals plainly "renewal." For Canadian and foreign subscriptions add 50c for each year, to take care of the extra postage we must pay. Be sure to give your own name and address to which we may send the free premiums you earn with the subscriptions. If you do not have the names and addresses of those who ought to get THE SWORD OF THE LORD, will you not send a gift to the Ministers and Missionary Subscription Gift Fund and help us to pay for subscriptions already requested?

Address THE SWORD OF THE LORD, 214 West Wesley Street, Wheaton, Illinois. And remember that this is THE LAST CALL so what you do, do quickly and for Jesus' sake.

We Accuse

(From New York Times, November 5, 1956)

We accuse the Soviet Government of murder. We accuse it of the foulest treachery and the basest deceit known to man. We accuse it of having committed so monstrous a crime against the Hungarian people yesterday that its infamy can never be forgiven or forgotten.

Lenin wrote in 1900: "The Czarist Government not only keeps our people in slavery but sends it to suppress other peoples rising against their slavery (as was done in 1849 when Russian troops put down the revolution in Hungary)." How apt these words sound today when we substitute "Soviet" for "Czarist," and 1956 for 1849.

Hatred and pity, mourning and

admiration, these are our emotions today: hatred for the men and the system which did not hesitate to shed new rivers of innocent Hungarian blood to reimpose slavery; pity for the Soviet soldiers, duped into thinking they were fighting "Fascists" when they killed defenseless or nearly defenseless men, women and children; mourning and admiration for the heroic Hungarian people who feared not even death to strike for freedom.

Gone now are the last illusions. Moscow now stands self-exposed. The torrent of Soviet bullets yesterday did not kill only Hungary's freedom and Hungary's martyrs. Those bullets killed first of all the picture of a reformed, penitent Russia seeking to repudiate Stalinism and practice coexistence. Could Stalin have acted more barbarously than did his successors yesterday? Can we have any doubt now of what awaits us if we ever relax our vigilance and permit ourselves to become prey to Soviet might, as was Hungary yesterday?

The day of infamy is ended. The foul deed is done. The most heroic are dead. But the cause of freedom lives and is stronger than ever, nurtured by the blood of those who fell martyred in freedom's cause. The Hungarian people will never forget. We shall never forget. And out of hatred and tears is born the resolve to carry forward the struggle till freedom is triumphant.

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

You may buy with confidence!



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EVANGELIST BILL RICE, D.D., Contributing Editor
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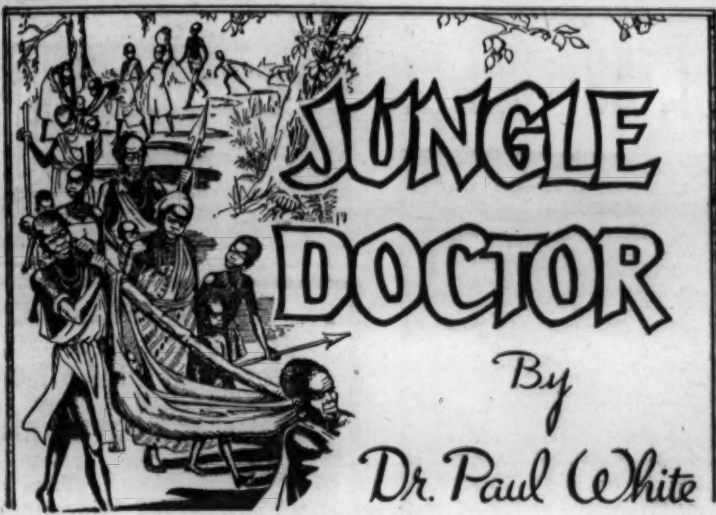
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CHAPTER XIII

Bogs and Wogs

"It used to be quite a nice piano," said one Jungle Doctor to his friend, who had recently arrived from Australia to carry on the job. "I don't feel like tuning it with a spanner and screw wrench, and I've no idea how to replace the felt that the *du-du's* have eaten."

"What's a *du-du*?"

"It's Swahili for anything that crawls, bites, or grips, whether it's big or small."

"Does that include the big route march of black ants that we saw on the way back from the hospital today?"

"Yes, and scorpions, ticks, earwigs, centipedes, mosquitoes, anything and everything."

"Africa seems literally to swarm with *du-du's*, then?"

"It certainly does. I once saw an unfortunate missionary walking through thick grass. He didn't see a safari (a regular trek) of red ants that the people call 'Siafu.' Suddenly I saw him leap up, wrench off his shirt and yell, as he made frantic efforts to pull off the fiercely biting insects. He looked terribly funny up there. I laughed till my sides ached, and was so preoccupied that I didn't see them approaching me, and before I was aware of them, I was staging my own little side show."

"H'm . . . Cheery spot, this."

"No doubt about it. Have you ever heard of a mango fly?"

"Never! What's it like? Sort of fruit fly?"

"No, it's a very real catch for an unfortunate medico. I was staying down near the Tanganyika Coast with young David. We hung out his clothes to dry, but somehow, one of his small shirts got on to the line without being washed. This was real joy for the mango fly, who proceeded to lay eggs surreptitiously. Three days later the little chap was covered with boils—or what I thought

were boils—so I treated them in the usual way, but imagine my horror when, a day or two later, one burst, and out popped a vigorous maggot. And then I operated on the rest of the forty-three. It's a horrid memory."

"Definitely nasty, I should think!"

"Well, it's been a big day. Let's turn in. You never know what the night will hold. First, I'll brew a cup of tea. While I'm fixing the primus, give us a tune. Push the soft pedal halfway down, and avoid any key involving B Flat, near Middle C, and it'll sound slightly less worse!"

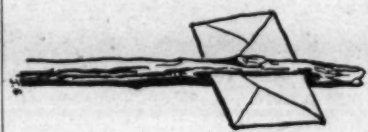
The tea was duly disposed of. We said "Good night," and I was just about in bed when a loud and rather frightened voice called "Hodi!" I opened the door.

With a spear and two sticks in one hand, and a smoky lantern in the other, my visitor came in.

"Mbukwa (Good night), Bwana."

"Mbukwa" (Good night).

"I have brought a letter from



Suliman, the Indian at Handari."

He handed me the second stick, which was split, and in the middle of it was a soiled envelope. I couldn't help smiling as I looked at the messenger, with his cow-skin sandals, and a cheap calico shirt, which he wore outside his threadbare shorts. Right across his chest was a rampant dragon, apparently suffering from acute indigestion, and beneath it was printed: "Forty-two yards. C quality. Made in Japan." I remembered the hospital sewing boy had told me that there was a reduction

of 2d. on shirts made from that portion of the roll of material that had the trade-mark on it!

I pulled out and read the letter:

Handari,
Tanganyika

DEAR BWANA DOCTOR,
I finds myself and wife in the troubles, the later has fevers (103) together with shivering and perspirations. Come please just now.

I have the honor to remain sir

Your obedient servant,
SULIMAN LUBHA.

My friend read it over my shoulder.

"Here's fun and games, Doc. Especially after that hour and a half's rain we had last night."

I nodded, and turned to the messenger.

"Go to the hospital. Call Roger, and tell him to load the car with spades, hoes, chains, rope—all the things we use in fighting mud."

"Yes, Bwana."

We both dressed in our oldest clothes, filled up the hurricane lantern with kerosene, and Dr. Hannah produced a miniature torch which he thought might be useful. We checked over syringes, needles, and the various drugs in the emergency kit, and squelched through sun-dried mud to the brick shed where lived our Ford. Roger had just put in a thirty-foot coil of rope, and was grinning from ear to ear.

"We'll have fun tonight, Bwana! I hear the rivers are running."

I started up, only waiting for the messenger to scramble up beside the cook boy in the back. The headlights seemed to cut a path through the intense darkness. Night-birds, dazzled, fluttered against the windscreen. Ahead of us were four donkeys standing in the middle of the road. They kicked up their heels and trotted off as I blew the horn. We moved through the native village. Here and there a group of men sat round the red embers of a fire, talking, or playing a variety of African draughts. On each side of us were millet fields. The heads, heavy with grain, made an archway for us to pass under. Occasionally I ducked involuntarily as one of these, bent over by the rain, was hit by the windscreen.

Then we were in a cleared area near the river. I stopped, with the headlights focused on a brown stream of water, took off my boots and socks and waded carefully into the river, to test the bottom. Roger was with me, and said: "It couldn't be better, Bwana, only three inches deep, and the sand is hard as concrete."

On the far side the bank had to be dug down. In five minutes we were back in the car, and moved slowly across, rushing only when we came to the last ten yards, to get up the sudden steepness of the bank.

"That's one," I said. "Twelve to go."

The next four were plain sailing. We climbed a hill, covered with thornbush and suddenly into the lane of light before us burst six gazelle. They were most disconcerted and bounded ahead of us in great leaps for at least half a mile. I almost forgot the state of the road in the exhilaration of watching them.

Directly in front loomed another river. I knew by experience we would have no trouble, so I dropped down into low gear, and rushed it. Spray flew everywhere, and I was relieved to feel the wheels bite firmly into the bank. We were on the top again. But immediately ahead was a deep black gash in the road. We got out to have a look at it. Storm waters had cut a four-foot deep V-shaped gutter right through a cornfield, and through the road. It was useless to try to fill it up, the only thing to do was to dig it out. We all got to work digging out the sides, until I felt we could get through.

"Roger, you and the messenger push—and push with all your strength when I blow the horn. We'll only just get through! Whatever you do, push, or we'll get stuck."

I backed the car, and took a run at the ditch. I blew the horn, Roger and Dr. Hannah pushed, but the messenger fled! There was a grinding of metal. The car slewed sideways and stopped, with

the engine still going, the wheels digging deeply into the soft mud of the bank. We were stuck! I got out to view the damage. I think we could have done it if that fellow had pushed! But now, there we were—the car suspended with three of its wheels in the air, and the bumper-bars carrying the whole weight of the vehicle.

In the confusion, the messenger crept back, grabbed his lantern and spear, and made off unnoticed. We dug a little and had a try to get out. It was no use. So we held a council of war.

"Suliman can speak English of a sort. We're only two miles away from his shop now. I suggest you push on, Hannah, and see what you can do for the patient. Roger and I will get out of this somehow. Be careful to keep along the track, or you will fall into a swamp or two. Messy places!"

Hannah packed the emergency case under his arm, and set out, picking his way by the light of his diminutive torch, while Roger and I took off the bumper-bars.

"Now we've got to find stone to put under the wheels, something that will hold firm, and not let us slip. You take the lamp."

Roger took the lantern, and walked off up the creek. He came back carrying a huge stone. I lay under the car, and in the dark jacked up the wheel, and with a tire lever dug out a hole to put the stone into. Roger was bringing the stones at a great rate. It looked as though we'd be out in half an hour, when I heard a crash, and a roar of laughter. It was as dark as the inside of a cow!

"What's up?" I called.

I switched on the headlights, and trudging towards me, weak with laughter, came Roger, holding the remains of my hurricane lantern. He was soaking wet.

"I slipped in the mud, Bwana, fell on the lantern, and broke it. Look . . . but it doesn't matter much, because it was your lantern, and these are my brother's trousers!"

We spent at least another hour fishing round in the darkness of the river bed for stones, Roger telling me all the time how prevalent snakes were in this area. At long last the track of stones under the wheels was finished.

"Nothing like stone. You'll slip on mud, but not on stone. Just like our faith in Jesus, Bwana. You can trust Him."

"True, Roger. Let's just ask His help before we have a go at getting out."

We were a very dilapidated pair, but as we knelt by the running-beard, we were conscious that even there, in the darkness of East Africa, we were very close to God. I opened the door, and started up. Roger got behind to push. I let in the clutch, and in one bound we were out!

"Hey!!!!" yelled Roger, from behind. He jumped in beside me.

"Wonder what's happened to Bwana Hannah!"

"He'll have been there and finished the work by now," I said.

"I wonder!" said Roger—but we didn't for long. A mile farther down the road in a place piled high with granite boulders, sitting on the root of a great ba-



bab, with a stone in each hand, was my friend. We pulled up.

"What's up?" I asked.

"I was trying to save the battery, and didn't see this root. I tripped over it and broke the torch bulb. I've been here for an hour; a family of hyenas is taking a lively interest in me, too!"

I backed the car. The head-

TVA Postage

Advocates of public power systems such as the Tennessee Valley Authority are fond of pointing to the "profits" that these show in addition to providing "low-cost" electricity to the people of their areas.

The point never seems to get across that these "profits" are fictitious, resulting solely from the facts that such an operation as TVA does not pay taxes, and the \$1½ billion invested in its power facilities was supplied by the U.S. Treasury.

Recently, we wrote to TVA requesting a copy of its annual report. It came in a franked envelope. Thus its annual saving in postage, paid by all other users of the mails, will be added to the "profits" to which its admirers can point with pride.

—Editorial in *Chicago Tribune*
Nov. 14, 1956

lights showed up two big hyenas skulking behind the granite, not twenty yards away!

Ten minutes later we pulled up in front of the Indian's shop, and walked in through the corrugated iron door. On each side, piled pell-mell, were bicycle pumps, brown sugar, bags of beans, and an indescribable medley of stuff. We went through the shop to a bedroom. Lying on a low couch covered by a cheap Japanese mosquito net, was an Indian girl. She was certainly extremely ill. Hannah and I consulted together in low voices.

"I think we'd better give her an injection of quinine into a vein."

"I agree," said my friend. "But I forgot to tell you that, when I fell over, I broke the syringe!"

"Well, we'll have to give her quinine by mouth and hope for the best. There's nothing else to be done."

The pills were duly swallowed. Roger was sitting in front of the fireplace, built some three feet off the ground. He had insisted that tea should be made for his Bwana, who, he said, had been paddling in much mud, and therefore required it!

Hearing that we were in the town, another Indian asked me to see his wife, who had asthma. She was duly dealt with. It was just after 4 a. m. when we set out to return. Suliman lent me a lantern, and a powerful torch. Our farewells were cut short by vivid lightning and crashing thunder. We had just crossed the first river, when frantic knocking in the back of the car made me pull up.

"Look, Bwana," said Roger, pointing with his chin upstream.

I switched the torch in the direction he indicated, and saw a foaming breaker come rolling down the hills. In a few seconds the river we had just crossed was a swirling mass of turbid water.

"H'mmm! . . ." said Hannah. "Just in time!"

With the greatest of care we approached the scene of our former struggles. Stones were readjusted, but this time, although we skidded back twice, we managed to get through.

"Nzogolo," said Roger. "The second cock crow. Time for me to get up!"

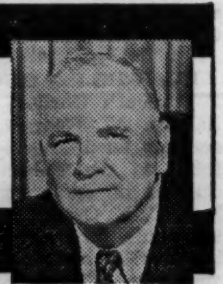
"What did he say?" asked my colleague.

"He says it's time to get up!"

"Does he? Well, it's bed and blankets for me," said Hannah.

(Reprinted by permission of the author from the book, *JUNGLE DOCTOR*, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from *Sword of the Lord*, 214 W. Wesley St., Wheaton, Illinois.)

SAY! HAVE
YOU READ
THE ADS IN
THIS ISSUE?

Dr. Bob Jones
SAYS:

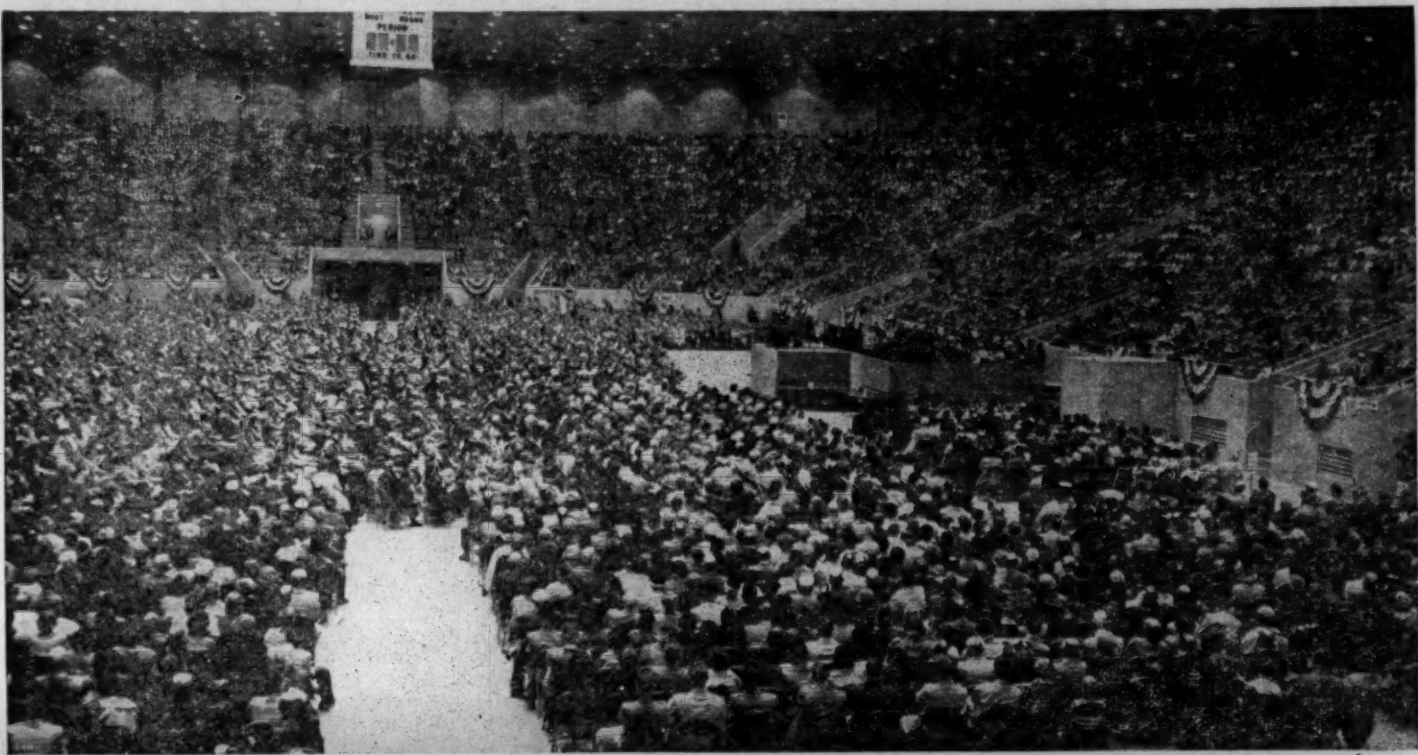
We are exhorted in God's Word not to be weary in well doing, for in due season we shall reap if we faint not. We are in the thirtieth year here at Bob Jones University. God has been good to us. He has spared my life to see the harvest. There have gone out from Bob Jones University to the mission fields of the world more than five hundred of our graduates. We have trained a large percentage of the evangelists, and there are literally hundreds of preachers, Christian school teachers, born-again, soul-winning businessmen, and Christian wives and mothers who have gone out from Bob Jones University; and some of them found the Lord on the campus. We want to assure our friends everywhere that Bob Jones University is going to stay true to the Word of God. We are not going to compromise. We are going to keep the evangelistic and soul-winning emphasis, and we are not going to surrender to the do-as-you-please, live-your-own-life philosophy that

is wrecking so many young people. We are going to continue to maintain our discipline in harmony with the Christian philosophy of self-control and self-restraint.

Remember, we need your prayers, for we are living in difficult days. We hope you will help us select the right kind of young people, who can be trained for real Christian leadership; and remember, we say that life is not divided into the secular and the sacred—for a Christian, all ground is holy ground and every bush a burning bush. It is just as sacred to be a mother if that is what God calls a woman to be as it is to be a preacher. We are praying that the Lord will lead you Christians to invest some of the money He gives you in the work we are doing for Him. Won't you let us hear from you? Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

Billy Graham Campaign, Louisville, Kentucky, Sept. 30--Oct. 28



Except for two services held in the Stadium, the Kentucky State Fairgrounds Coliseum was the site of the Greater Louisville Evangelistic Crusade with Dr. Billy Graham, September 30-October 28. The great new coliseum, just completed on September 7, held 20,940 persons

all in individual seats. Campaign headquarters report, "The number of recorded decisions for Christ was 8,189." The results were not broken down into conversions, rededications, and other decisions.

Handford - Talmage Evangelistic Team

By Dr. Bill Rice, Director, Sword Staff of Evangelists

Walt Handford is one of the finest young men I know, either in or out of the pulpit. He is one of these fellows who can do just anything. And he is interested in just about everything from repairing radios, to raising sheep, to building houses, to overhauling tractors, and—as my son Pete just said—roofing buildings! When Walt was graduated from high school, he got a job with Pan American Airways as a radio operator. During the war he installed radar for Boeing Aircraft, and he still likes airplanes—he has a student pilot's license.

During his college days in Wheaton, Walt got a job at the Sword of the Lord. In college he was an honor student and a varsity debater. At the Sword he did everything from keeping the furnace going and dictating machines repaired, to ad writing. After graduating from Wheaton he began working full-time at the Sword. In a short time, he became general manager at the Sword. As most of you readers know, the supervision of some 50 workers in the various activities of the Sword is quite a responsibility, and Walt handled his job with the efficiency of an experienced veteran. This lad was definitely going places. What's more, he wooed, won and married the boss's daughter! As I said, this young man can do almost anything!

But Walt felt definitely called of God to preach. Hardly more than a boy, he had already held one of the most important positions in Christian work today. But he felt definitely that God was calling him to do the work of an

evangelist. On the outskirts of Wheaton he organized a new church that, in the space of four years, had its own nice building and a Sunday School of 175. But Walt still felt he ought to be in full-time evangelistic work.

Accordingly, he resigned as Sword manager (though he retains some editorial responsibilities), resigned as pastor of the church, joined the Sword Staff of Evangelists in October of 1954, and since then has been in full-time evangelistic work.

And he has studied, prayed, and worked at becoming a top evangelist with the same intensity with which he has applied himself to everything else. And a splendid evangelist he has become! He has conducted revival campaigns in Illinois, Indiana, Michigan, Colorado, Kentucky, Pennsylvania, Wisconsin, Iowa, West Virginia, Missouri, New York, Ohio, and Nebraska.

Ellis Zehr, the gospel singer who usually works with me in revival meetings, has been with Walt on two occasions. He talks enthusiastically of Walt's sound Bible preaching and his house-to-house visitation, but Zehr was especially impressed with Walt's common sense and boldness. And there is no doubt but that a knowledge of what needs to be preached and the nerve to preach it has accounted for much of Walt's success as an evangelist.

Song leader and soloist Ray Talmage travels with Walt. He has a fine tenor voice, plays the cornet, and speaks to young people's

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST WALT HANDFORD, 214 West Wesley Street, Wheaton, Illinois, has just closed revival services at St. Paul's Evangelical Congregational Church in Reading, Pennsylvania, with great blessing.

"Dear Dr. Rice:

"We have just closed a two weeks meeting with Evangelist Walt Handford. I rejoice in the adult conversions and the reconsecration of many church members. Evangelist Handford has left a lasting impression on the members of this church with his direct preaching on the theme of 'Witnessing.' This will surely bring results in the future. All his sermons were based on the Word of God. He has a genuine passion for souls. All his methods in the meetings are above board and lead to the conviction of the unsaved. I was amazed at his store of knowledge, as he can talk intelligently on many subjects.

"I wish to thank you, Dr. Rice,

groups. A spiritually minded young man, Ray has had some training at Wheaton College, and makes his home in Wheaton.

Mrs. Handford (Libby is John Rice's third daughter) sometimes accompanies her youthful husband when the host church desires her to do so. She is a fine children's worker and a splendid evangelistic pianist.

Like the other evangelists on the Sword Staff, Evangelist Handford sets no price on his services. We ask that the church pay his traveling expenses from the point of last engagement, care for board and room during the meeting, and give him a love offering the last three or four nights of the meeting. He is glad to go to any church, large or small, that believes the Bible and will make a sincere attempt to win souls to Christ. Like the other men on the Staff, Walt never majors on minors. He does everything he can to support the pastor, strengthen the church, and win the lost.

For dates and further information, write directly to Evangelist Handford in care of this paper, or to Evangelist Bill Rice, Director, 214 West Wesley, Wheaton, Illinois.

for recommending this young man. "He was very well-received by our people . . . Ray Talmage did a wonderful job in the music department. I would consider these two men the best I have had for a long time."

"Very Sincerely,
(Signed) "Frank Yost"

Twelve people professed faith in Christ in a revival meeting led by **EVANGELIST FRED DILLON**, Hinton, West Virginia, at the Latham Baptist Church, Latham, Illinois. Rev. G. E. Presley, pastor, writes to express his gratitude for the recommendation of Brother Dillon which was run in THE SWORD OF THE LORD last spring, and goes on to say, "The whole church has been richly blessed by his plain preaching . . . He is an excellent personal worker."

EVANGELIST HUGH F. PYLE, 1721 South Gordon Street, S.W., Atlanta 10, Georgia, led revival services for 1½ weeks in late October at the Tabernacle Baptist Church of Indianapolis, Indiana. Rev. C. E. Oakes, pastor. Thirty-two souls were saved in the meeting plus 12 children who were converted in a Sunday School rally. Thirty-seven rededications of life were recorded.

EVANGELIST RALPH M. DAVIDSON, Box 77, Coffeyville, Kansas, saw 7 people accept Christ as Saviour in a revival campaign at the Evangel Baptist Church, (Continued on page 12)

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Song Leader Ray Talmage and Evangelist Walt Handford

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Debt

By Charles Haddon Spurgeon

(From John Ploughman's Talk on Plain Advice for Plain People in the Language of an English Farmer, Talks on Common Virtues and Faults.)

When I was a very small boy, in pinafores, and went to a woman's school, it so happened that I wanted a stick of slate pencil, and had no money to buy it with. I was afraid of being scolded for losing my pencils so often, for I was a real careless little fellow, and so did not dare to ask at home; what then was John to do?

There was a little shop in the place where nuts and tops and cakes and balls were sold by old Mrs. Dearson, and sometimes I had seen boys and girls get trusted by the old lady. I argued with myself that Christmas was coming, and that somebody or other would be sure to give me a penny then, and perhaps even a whole silver sixpence. I would, therefore, go into debt for a stick of slate pencil, and be sure to pay at Christmas. I did not feel easy about it, but still I screwed my courage up and went into the shop. One farthing was the amount, and as I had never owed anything before, and my credit was good, the pencil was handed over by the kind dame, and I was in debt. It did not please me much, and I felt as if I had done wrong, but I little knew how soon I should smart for it.

How my father came to hear of this little stroke of business I never knew, but some little bird or other whistled it to him, and he was very soon down upon me in right earnest. God bless him for it; he was a sensible man, and none of your children spoilers; he did not intend to bring up his children to speculate, and play at what big rogues call financing, and therefore he knocked my getting into debt on the head at once, and no mistake. He gave me a very powerful lecture upon getting into debt, and how like it was to stealing, and upon the way in which people were ruined by it; and how a boy who would owe a farthing, might one day owe a hundred pounds, and get into prison, and bring his family into disgrace.

It was a lecture, indeed; I think I can hear it now, and can feel my ears tingling at the recollection of it. Then I was marched off to the shop like a deserter marched into barracks, crying bitterly all down the street, and feeling dreadfully ashamed, because I thought everybody knew I was in debt. The farthing was paid amid many solemn warnings, and the poor debtor was set free, like a bird let out of a cage.

How sweet it felt to be out of debt! How did my little heart vow and declare that nothing should ever tempt me into debt again. It was a fine lesson, and I have never forgotten it. If all boys were inoculated with the same doctrine when they were young, it would be as good as a fortune to them, and save them wagon-loads of trouble in after life. God bless my father, say I, and send a breed of such fathers into old England to save her from being eaten up with villainy, for what with companies and schemes and paper money, the nation is getting to be as rotten as touchwood.

Ever since that early sickening I have hated debt as Luther hated the Pope, and if I say some fierce things about it, you must not wonder. To keep debt, dirt, and the Devil out of my cottage has been my greatest wish ever since I set up housekeeping; and although the last of the three has sometimes got in by the door or the window, for the old serpent will wriggle through the smallest crack, yet, thanks to a good wife, hard work, honesty and scrubbing brushes, the two others have not crossed the threshold.

Debt is so degrading that if I owed a man a penny I would walk twenty miles, in the depth of winter, to pay him, sooner than feel that I was under an obligation. I should be as comfortable with peas in my shoes, or a hedgehog in my bed, or a snake up my back, as with bills hanging over my head

at the grocer's, and the baker's, and the tailor's.

Poverty is hard, but debt is horrible; a man might as well have a smoky house and a scolding wife, which are said to be the two worst evils of our life. We may be poor, and yet respectable, which John Ploughman and wife hope they are and will be; but a man in debt cannot even respect himself, and he is sure to be talked about by the neighbours, and that talk will not be much to his credit.

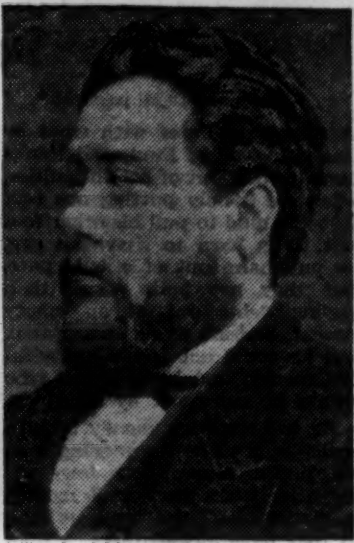
Some persons appear to like to be owing money; but I would as soon be a cat up a chimney with the fire alight, or a fox with the hounds at my heels, or a hedgehog on a pitchfork, or a mouse under an owl's claw. An honest man thinks a purse full of other people's money to be worse than an empty one; he cannot bear to eat other people's cheese, wear other people's shirts, and walk about in other people's shoes, neither will he be easy while his wife is decked out in the milliner's bonnets, and wears the draper's flannels. The jackdaw in the peacock's feathers was soon plucked, and borrowers will surely come to poverty—a poverty of the bitterest sort, because there is shame in it.

Living beyond their incomes is the ruin of many of my neighbours; they can hardly afford to keep a rabbit, and must needs drive a pony and chaise. I am afraid extravagance is the common disease of the times, and many professing Christians have caught it, to their shame and sorrow. Good cotton or stuff gowns are not good enough nowadays; girls must have silks and satins, and then there's a bill at the dressmaker's as long as a winter's night, and quite as dismal. Show, and style, and smartness run away with a man's means, keep the family poor, and the father's nose down on the grindstone. Frogs try to look as big as bulls, and burst themselves. A pound a-week apes five hundred a-year, and comes to the county court. Men burn the candle at both ends, and then say they are very unfortunate—why don't they put the saddle on the right horse, and say they are extravagant?

Economy is half the battle in life; but it is not so hard to earn money as to spend it well. Hundreds would never have known want if they had not first known waste. If all poor men's wives knew how to cook, how far a little might go.

Our minister says the French and the Germans beat us hollow in nice cheap cookery. I wish they would send missionaries over to convert our gossiping women into good managers; this is a French fashion which would be a deal more useful than those fine pictures in Mrs. Fripper's window, with ladies rigged out in a new style every month. Dear me! some people are much too fine nowadays to eat what their fathers were thankful to see on the table; and so they please their palates with costly feeding, come to the work-house, and expect everybody to pity them. They turned up their noses at bread and butter, and came to eat raw turnips stolen out of the fields.

They who live like fighting cocks at other men's costs, will get their combs cut, or perhaps get roasted for it one of these days. If you have a great store of peas, you may put the more in the soup; but everybody should fare according to his earnings. He is both a fool and a knave who has a shilling coming in, and on the strength of it spend a pound which does not belong to him. Cut your coat according to your cloth is sound advice; but cutting other people's cloth by running into debt is as like thieving as fourpence is like a groat. If I meant to be a rogue I would deal in marine stores, or be a pettifogging lawyer, or a priest, or open



Charles H. Spurgeon

a loan office, or go out picking pockets, but I would scorn the dirty art of getting into debt without a prospect of being able to pay.

Debtors can hardly help being liars, for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and so they lie as fast as a horse can trot.

"You have debts and make debts still, If you've not lied, lie you will."

Now, if owing leads to lying, who shall say that it is not a most evil thing? Of course, there are exceptions, and I do not want to bear hard upon an honest man who is brought down by sickness or heavy losses, but take the rule as a rule, and you will find debt to be a great dismal swamp, a huge mud-hole, a dirty ditch: happy is the man who gets out of it after once tumbling in, but happiest of all is he who has been by God's goodness kept out of the mire altogether.

If you once ask the Devil to dinner it will be hard to get him out of the house again: better to have nothing to do with him. Where a hen has laid one egg she is very likely to lay another; when a man is once in debt, he is likely to get into it again; better keep clear of it from the first. He who gets in for a penny will soon be in for a pound, and when a man is over shoes, he is very liable to be over boots. Never owe a farthing, and you will never owe a guinea.

If you want to sleep soundly, buy a bed of a man who is in debt; surely it must be a very soft one, or he never could have rested so easy on it. I suppose people get hardened to it, as Smith's donkey did when its master broke so many sticks across its back. It seems to me that a real honest man would sooner get as lean as a greyhound than feast on borrowed money, and would choke up his throat with March dust before he would let the landlord make chalks against him behind the door for a beer score. What pins and needles tradesmen's bills must stick in a fellow's soul! A pig on credit always grunts. Without debt, without care; out of debt, out of danger; but owing and borrowing are bramble bushes full of thorns.

If ever I borrow a spade of my next door neighbour I never feel safe with it for fear I should break it; I never can dig in peace as I do with my own; but if I had a spade at the shop and knew I could not pay for it, I think I should set to and dig my own grave out of shame.

Scripture says, "Owe no man anything," which does not mean pay your debts, but never have any to pay; and my opinion is, that those who wilfully break this law ought to be turned out of the Christian church, neck and crop, as we say. Our laws are shamefully full of encouragement to credit; nobody need be a thief now; he has only to open a shop and make a fail of it, and it will pay him much better; as the proverb is, "He who never fails will never grow rich."

Why, I know tradesmen who have failed five or six times, and yet think they are on the road to Heaven; the scoundrels, what would they do if they got there? They are a deal more likely to go

where they shall never come out till they have paid the uttermost farthing. But people say, "How liberal they are!" Yes, with other people's money. I hate to see a man steal a goose and then give religion the giblets. Piety by all means, but pay your way as part of it. Honesty first, and then generosity. But how often religion is a cloak for deceiving!

There's Mrs. Scamp as fine as a peacock, all the girls out at boarding-school, learning French and the piano, the boys swelling about in kid gloves, and G. B. Scamp, Esq., driving a fast-trotting mare, and taking the chair at public meetings, while his poor creditors cannot get more than enough to live from hand to mouth. It is shameful and beyond endurance to see how genteel swindling is winked at by many in this country. I'd off with their white waistcoats, and kid gloves, and patent leather boots, if I had my way, and give them the county crop, and the prison livery for six months; gentlemen or not, I'd let them see that big rogues could dance on the treadmill to the same tune as little ones. I'd make the land too hot to hold such scamping gentry if I were a member of Parliament, or a prime minister: as I've no such power, I can at least write against the fellows, and let off the steam of my wrath in that way.

My motto is, pay as you go, and keep from small scores. Short reckonings are soon cleared. Pay what you owe, and what you're worth you'll know. Let the clock tick, but no "tick" (charge account?) for me. Better go to bed without your supper than get up in debt. Sins and debts are always more than we think them to be. Little by little a man gets over head and ears. It is the petty expenses that empty the purse. Money is round, and rolls away easily.


Tom Thriftless buys what he does not want because it is a great bargain, and so is soon brought to sell what he does want, and find it a very little bargain; he cannot say "No" to his friend who wants him to be security; he gives grand dinners, makes many holidays, keeps a fat table, lets his wife dress fine, never looks after his servants, and by-

and-by he is quite surprised to find that quarter-days come round so very fast, and that creditors bark so loud. He has sowed his money in the fields of thoughtlessness, and now he wonders that he has to reap the harvest of poverty. Still he hopes for something to turn up to help him out of difficulty, and so muddles himself into more troubles, forgetting that hope and expectation are a fool's income. Being hard up, he goes to market with empty pockets, and buys at whatever prices tradesmen like to charge him, and so he pays more than double and gets deeper and deeper into the mire. This leads him to scheming, and trying little tricks and mean dodges, for it is hard for an empty sack to stand upright. This is sure not to answer, for schemes are like spiders' webs, which never catch anything better than flies, and are soon swept away.

As well attempt to mend your shoes with brown paper, or stop a broken window with a sheet of ice, as try to patch up a falling business with maneuvering and scheming. When the schemer is found out, he is like a dog in church, whom everybody kicks at, and like a barrel of powder, which nobody wants for a neighbour.

They say poverty is a sixth sense, and it had need be, for many debtors seem to have lost the other five, or were born without common sense, for they appear to fancy that you not only make debts, but pay them by borrowing.

(Continued on page 6)



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The Silence of Scripture About Observing Christmas?

Some good Christians object to the observance of Christmas. All good Christians object to drinking, unchristian revelry, hypocrisy, and over-commercialism of Christmas, but some devoted Christians think that they do God's will to fight any observance of Christmas. Some people have questions on this matter that need answering.

A Sword Reader's Inquiry

A Christian brother in South San Gabriel, California, writes the following:

"Dear Dr. Rice:
"Being impressed by the enthusiasm with which you promote Christmas celebrations in your paper, I just looked up in the Scriptures the matter of observing birthdays. You, of course, will know what was found, that is, the only birthday mentioned as being celebrated was that of Herod.

"The question is still in my mind as to why the Holy Spirit said nothing about the observing of such an important day if it was His will that believers do so. How do you account for such a silence on the part of God, when Christians everywhere put so much stress on it?"

The Editor's Answer

Dear Mr. K.:

Thank you for your card. I question your statement, "the enthusiasm with which you promote Christmas celebrations..." What Christmas celebrations? I do, with enthusiasm, promote the preaching of the birth of Christ and the glad tidings the angels announced, the gifts of the wise men, etc. Is that wrong?

The Bible does mention Herod's birthday. You miss some way the birthday of Pharaoh. Are birthdays a sin? I have had sixty of them. Is it wrong to rejoice over a year well lived, and the start of a new year for anybody? Or is it only wrong for Christians while all right for wicked people?

You say, "The question is still in my mind as to why the Holy Spirit said nothing about the observing of such an important day if it was His will that believers do so." Well, what about the silence of God about Wednesday prayer meeting? Is the Wednesday night prayer meeting wrong? And the Bible says nothing about song books, about pews, about church buildings. Are they all wrong? The Bible says nothing about Christian magazines. Are they wrong?

Why make an issue where the Bible makes none?

I think there are general rules which settle this kind of matter for a Christian. One of them is given in Romans 14:1-6:

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord

he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

If your faith is not strong enough to find any way of blessing people at Christmas, then well and good. But that gives no right for "doubtful disputations." That gives no room to judge another man's servant.

Concerning whether we can honor Jesus Christ by observing Christmas, "Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Evidently God intended that concerning things where the Scripture has no rule, a difference of opinion is to be allowed in brotherly kindness and full respect for each other. I do not condemn you for sending no Christmas gifts, preaching no Christmas sermon, singing no Christmas carols. I am sorry if you miss the blessing of them, but if you are fully persuaded that that would be wrong, then I bear with you lovingly, and give you that right without judging you, so long as you do not raise "doubtful disputations." And I trust that you will be as generous with me. If I am fully persuaded in my own mind that I can honor Jesus Christ by remembering His birth, by calling it to the attention of other people, by singing carols about it, and quoting Scriptures about it, and preaching sermons about it, and giving gifts to others and making people happy in His name, then I want you to give me that right without judging me, as I do not judge you.

Another rule which is very clear, I think, is in I Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Then the question of whether one observes Christmas ought to be settled on the basis whether one can do it to the glory of God.

You ask, "How do you account for such a silence on the part of God, (about Christmas) when Christians everywhere put so much stress on it?" I judge that on the matter of whether one observes Christmas or not, and whether one has mid-week prayer meeting or not, whether one has church pews and song books or church buildings, or whether one has Christian magazines or not, God wants every person to find the leading of God for himself and so He is silent in the Bible on these matters. He has given general rules that anything that is done to the glory of God and not contrary to the Scriptures is good. God does not want to command church buildings because He is just as well pleased with services in a home, or in the open air or a tent or a theater building or a tobacco barn, in many cases. God does not command a mid-week prayer service in the church, because some churches ought to have prayer meetings every day, and then in some churches the prayer meeting ought to be on a different day than that used by other churches. God does not command Christian magazines because not everybody is supposed to run a Christian magazine. The burden, the expense, and the mass-production problems of it can only be carried by a few necessarily. So, in these matters every Christian must find the leading of God for himself and that is why God does not give more specific commands. And where God did not give a command for or against Christmas, then let no one else make an issue with his brethren. Is not that fair?

In Jesus' name, yours,
John R. Rice

Debt

(Continued from page 5)

A man pays Peter with what he has borrowed of Paul, and thinks he is getting out of his difficulties, when he is only putting one foot into the mud to pull his other foot out. It is hard to shave an egg, or pull hairs out of a bald pate, but they are both easier than paying debts out of an empty pocket. Samson was a strong man, but he could not pay debts without money, and he is a fool who thinks he can do it by scheming.

As to borrowing money of loan societies, it's like a drowning man catching at razors; both Jews and Gentiles, when they lend money, generally pluck the geese as long as they have any feathers. A man must cut down his outgoings and save his incomings if he wants to clear himself; you can't spend your penny and pay debts with it too. Stint the kitchen if the purse is bare. Don't believe in any way of wiping out debts except by paying hard cash. Promises make debts, and debts make promises, but promises never pay debts; promising is one thing, and performing is quite another. A good man's word should be as binding as an oath, and he should never promise to pay unless he has a clear prospect of doing so in due time; those who stave off payment by false promises, deserve no mercy. It is all very well to say "I'm very sorry," but—

*"A hundred years of regret
Pay not a farthing of debt."*

Now I'm afraid all of this sound advice might as well have been given to my master's cocks and hens as to those who have got into the way of spending what is not their own, for advice to such people goes in at one ear and out at the other; well, those who won't listen will have to feel, and those who refuse cheap advice will have

to buy dear repentance; but to young people beginning life, a word may be worth a world, and this shall be John Ploughman's short sermon, with three heads to it—always live a little below your means, never get into debt, and remember—

*"He who goes a borrowing
Goes a sorrowing."*

—THE END—

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Facing Failure

(Continued from page 1)

ed. I think that will grieve God and cause great loss to the cause of Christ.

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I AWAIT YOUR VERDICT! This blessed ministry of THE SWORD OF THE LORD is in the hands of our friends. Will you help us or fail us? The next few days will tell the story.

Personally, my work would be greatly lightened if I did not have THE SWORD OF THE LORD. I already have far more invitations than I can fill. My income comes from these engagements in revivals and conferences—I get no salary whatever from THE SWORD OF THE LORD. But God has laid on me the burden which pressed upon Paul, "the care of all the churches." He has, in loving mercy, given me the unceasing sorrow of heart for the unsaved around the world. There is a certain fire in my bones, as there was with Jeremiah, so that I must reach as many as possible

The Dynamite of the Gospel

(Continued from page 1)

who met him on the road to Damascus and saved his soul. He was not ashamed of the Christ who had blessed his life and had led him through many trials and temptations.

And again, Paul was not ashamed of the gospel of Christ because of its great power. He knew the working power of the gospel in his own life, and he had seen it in the lives of many others. He knew that it was Heaven's power, working on the earth toward the greatest objective. He had seen people saved from all walks of life. He had seen the transformation of various realms of society because of the gospel.

May we not be ashamed of the gospel of Christ. Let sinners blush because of their evil, but never let the Christian blush to own the gospel. Be ashamed of sin and indifference, of faithlessness, but never be ashamed of the gospel of Christ. God forbid that we should ever be found guilty in any in-

stance of hauling down our flag and proclaiming to the world that we are in any wise ashamed of the glorious gospel.

You know there are some people who praise Jesus as a teacher and a good man, but they are ashamed of His gospel. They do not like to stand up for the simple truth that Christ died for our sins. Let us determine tonight that we won't ever be ashamed of this gospel. Where would the world be without the gospel of Christ?

Someone has written a magnificent paragraph in praise of the gospel. It reads like this:

"The gospel is an anthem from the harps of Heaven, the music of the river of life washing its shores on, high and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness, uttered in Eden by the Lord God Himself. This gave the keynote of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harps of the psalmist and rang like a clarion from tower and mountain top as prophets proclaimed the year of jubilee.

"Fresh notes from Heaven have enriched the harmony as the Lord of hosts and His angels have revealed new promises and called upon the suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery stakes and peaceful deathbeds have they answered in tones which have cheered the disconsolate and made oppressors shake upon their thrones, while sun and moon and all the stars of light, stormy wind, fulfilling His words, the roaring sea and the fulness thereof, mountains and hills, fruitful fields, and all the trees of the wood have rejoiced before the Lord, and the coming of His Anointed for the re-

demption of His people, and the glory of His holy name."

I. What Is the Gospel?

The gospel is the good news of salvation. But what kind of good news? It is the good news of salvation through the atoning death of Jesus Christ.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3, 4).

God has appointed one way for men to be saved, and that way is through His Son, Jesus Christ. This way of salvation is proclaimed in both the Old Testament and the New Testament. The thread of redemption is tied in Genesis 3:15. Throughout every book we find the scarlet thread, leading to the

(Continued on page 8)

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'Twas the Night

AFTER

Christmas

and all through the house, not a creature was—but wait! Someone IS stirring! Oh, I see what it is now... Some member of the family is so engrossed in reading a book he got for Christmas that he can't seem to go to bed. And no wonder—he's reading

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The Dynamite of the Gospel

(Continued from page 7)

cross of Calvary. In the New Testament, we find the cross of Christ and His sacrificial death in behalf of sinners.

The whole message is tied up in these words: "Christ died for our sins . . . he was buried . . . and he rose again."

Perhaps I can help you to understand what the gospel is by telling you what it is not.

It is not religion. There is still a lot of talk in the world about people getting religion. This is a foolish thing. I was in a revival meeting when a lady rushed down the aisle and up to the evangelist crying, "I want religion! I want religion!" The evangelist put his hand into the air and said, "Madam, your need is not religion—your need is Christ." The gospel is not getting religion. The world is full of religions, most of them entirely false; yes, all of them false except the faith of Christ.

Again the gospel is not church membership. My heart is troubled by the churches that receive members without saying one word about Christ and the way of sal-

vation. Hundreds of churches tell sinners to come and unite with the church, without once speaking to them about repentance and faith. As a matter of fact, they are not dealt with by anyone—they simply give their hands to the ministers and present themselves for membership. This deplorable condition will result in multitudes going to Hell unless somehow they can be pointed to the gospel of Christ.

The gospel is not obedience to ordinances. Christ gave to His church two ordinances—baptism and the Lord's Supper. Baptism pictures the death, burial, and resurrection of Christ and the believer's death to the old life of sin and resurrection to walk in newness of life. The Lord's Supper points to the death of Christ upon the cross and looks ahead to the coming of our Saviour. The Word clearly indicates that both baptism and the Lord's Supper are ordinances for believers. They do not impart any saving grace to the participant. They picture great and eternal matters, but they do not bring men into a saving relationship with God.

Again, the gospel is not social work. Some people seem to think that helping society is the power of God. Great masses of people are engaged in social uplift and philanthropic enterprises, believing that somehow this is the thing that men need. Nothing could be farther from the truth.

Reformation is not the gospel. Reformation cannot save the soul. It is no more lasting than the taking of a bath.

Let me emphasize that the gospel is the good news of salvation, through Jesus Christ. The gospel message is, "Christ died for our sins." This is God's way for men to be saved.

The pure gospel is hated by the world and false religionists. The modernist of today takes a few Bible words and dissolves this into a gallon or two of rose water of sentimentality. He sprays it over the congregation to the accompaniment of the sweetness of Christianity and the fragrance of a good life. The New Testament has but one story—that man is a sinner and that the only way of salvation is through faith in Jesus Christ.

In spite of all modernists and false teachers, the gospel continues—it cannot be destroyed. I firmly believe that someone will preach it in every place; every town and village will have a witness for Christ. It may be some poor, illiterate preacher, or it may be a small boy, or it may be some poor woman, but somewhere there will be a gospel witness for the Saviour.

But we must not forget that there are parts of the world still waiting for the gospel. Poor sinners in darkness and superstition are waiting to hear the message of redeeming love. May we remember our obligation and take the gospel unto them.

II. What Is the Gospel's Power?

"It is the power of God unto salvation." It is the power of God to save men. First, to save them from Hell. Someone cries out, "Don't preach so much about Hell. You make the gospel a fire insurance policy. You cause people to accept it because of fear." My reply is that men ought to fear Hell. Hell is real. The suffering of Hell is eternal. The gospel is the power of God unto salvation, and this salvation is from the awfulness of eternal torment.

It is also the power of God unto salvation to Heaven. Men are saved from Hell and they are saved for Heaven. The sweetness of Heaven is increased by the awfulness of Hell. Heaven is a place prepared for the children of God. It is ours through faith in Christ.

Again, what is the gospel's power? It is to save unto the uttermost. Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). The apostle counted himself as the chief of sinners. He was a persecutor of Christians, a blasphemer. He was a wicked man, but

Christ saved him.

Paul was not ashamed of the gospel, for he knew its power. He was not afraid to give it to men everywhere. He had confidence in the power of the gospel to save the vilest of men. He did not hesitate to preach in Ephesus, in Philippi, in Corinth, and he declared that he was ready to preach in Rome. He had no misgivings about what the gospel could do.

We need to have this confidence in the gospel's power. Too often we mark people as impossible cases. Here is a hardhearted man who laughs at religion, criticizes Christians, despises the churches. He lives a good, moral life, but is entirely without faith in God. People have tried to get him to live right for a long time, and finally they say, "It's impossible to help him." Let us remember that the gospel is the power of God unto salvation. Such a man can be saved and made into an humble, sweet Christian.

That brings us to this thought about the gospel's power. It is able, not only to save to the uttermost, but to transform. I have always liked this verse: "Therefore if, any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). This gospel can transform men—drunkards are made sober, impure people are made white as snow, the dishonest are made honest, the selfish are made unselfish.

Zacchaeus is a notable example. He was a grasping tax collector in Jericho. When Christ saved him, everything was changed. Zacchaeus made a right about face. He was ready to give half of his goods to the poor, and to restore fourfold that which he had taken from any man by false accusation.

The jailor in Philippi is another illustration of the transforming power of the gospel. After this wicked man was saved, he took Paul and Silas and washed their stripes and was baptized, he and all his, straightway. What a remarkable transformation took place at once when this man received Christ!

The gospel changes men. It turns them right about face. When I see the transformed lives of men and women, I know that this is not the work of man, but of God.

Throw away your doubts about the gospel's power. Give it without fear or reluctance. Rest upon the Holy Spirit to drive it into the hearts of the lost.

Give the gospel and pray that the Holy Spirit will produce conviction. You will be amazed at that which takes place.

III. How Does This Gospel Power Work?

This power is brought into operation by faith. "For it is the power of God unto salvation to every one that believeth." The mighty power of the gospel is nothing to you or for you until you believe. John 1:12 declares, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Until you believe in Jesus Christ, the gospel's power cannot save and transform. No one can compel you to believe, but when you do believe, the angels in Heaven rejoice because of your salvation. What the gospel did for Paul, it can do for you. The one condition is to believe.

Second, the gospel's power works instantly when you believe. "He that hath the Son hath life." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). This Scripture makes it clear that salvation is instantaneous and complete. It is not dependent on anything in the future nor the continuance of good works. Even as I give this verse, if you will in your heart receive Christ as your Saviour, that very second it can be said of you that you have eternal life, and you shall not come into condemnation, and you have passed from death unto life.

Scientists tell us that the human mind acts in the eighth part of a second. At one moment a

After 58 Years of Evangelism

(Continued from page 1)

So after about the first week of a meeting, many church members and non-church members were under deep conviction of sin; and when the invitation was given, people by the hundreds would come forward either to accept the Lord Jesus Christ or to be restored to fellowship with Him. As I travel over this country now, I still meet converts of those great meetings. On this, my seventy-third birthday, I have on my desk a letter from Kenton Beshore, one of our Bob Jones University graduates who is the pastor of the First Baptist Church in Oceanside, California. I quote:

"I certainly wanted to be with you in your meetings with Dr. Jack MacArthur. We had planned to bring several cars to the meeting. However, the Saturday before your meetings started, Mother called me and said Dad had gone to be with the Lord. I, of course, immediately flew back to Memphis.

"While at the funeral, sad, of course, from the loss of Dad, I was happy and glad to know that he is with the Lord. Thanks to your faithful ministry in 1913 while preaching in Martins Ferry, Ohio, you led Dad to the Lord. It was in that meeting that my mother and father met. They would have been married forty years in December.

"So, Dr. Bob, I have so very much to thank you for—from leading Dad to the Lord, to meeting my wife at school, and there learning to really live for the Lord. I am so happy that Mom and Dad learned that you had started a school and insisted that I go to the school of the 'man of God who meant so much to them.'"

"I know that what I have just said has been duplicated

hundreds of times through your faithful ministry. May God continue to bless you. This comes from one of your most grateful wishers for a happy birthday."

Down South when I began to preach, there were great evangelists like Sam Jones, George Stuart, Sam Small, John B. Culpepper, H. C. Morrison, and others. There never was a greater group of fighting, uncompromising evangelists. All of these men had ecclesiastical opposition because of the desire of ecclesiasticism to control, but none of them were opposed because there was opposition in the churches to their belief in the fundamental doctrines which at that time were accepted by practically all of the preachers in the South.

Later in the North, there were men like Billy Sunday, Chapman, Torrey, Biederwolf, and others. All of these men, both North and South, had more or less the same technique. They preached against sin, hypocrisy, whisky, lack of family discipline, and worldliness such as dancing, card playing, and theater going. These men did not mince words. Remember, all of these evangelists stuck to the fundamentals of the Christian faith which all Bible-believing Christians believed then and all Bible-believing Christians still believe.

Bob Jones University Founded Because of Schools' Drift Into Modernism

Often in my campaigns in the North, I ran into young people who had been to certain educational institutions—and most of these institutions had been built with the sacrificial gifts of God's faithful, Bible-believing people—

(Continued on page 9)

man is lost without Christ, and in another moment he is saved by his faith in the gospel of Christ.

When we speak of instant, complete salvation, we must remember that salvation rests upon the Saviour alone. It is not by works, nor reformation, but by faith in Christ Jesus, who came into the world to save sinners.

Third, how does the gospel power work? It works by faith—it works at once—it works to everyone that believeth—to the Jew, the Gentile, to all men everywhere. When they believe, the gospel power works to the saving of the soul.

Christian, proclaim this gospel everywhere. Proclaim it to everyone. Do not fear. Remember, it is the power of God unto salvation. The gospel is what men need. The gospel presents the only hope for a lost and sinful mankind. Therefore, give it and rejoice in the opportunity.

Archimedes was a famous Greek engineer who lived some two hundred years before the Apostle Paul. He is the man who, at the siege of Syracuse, set fire to the Roman fleet by refraction of his mirrors. He was the man who said that if he could find a place on which to stand and rest his lever, he could move the world.

Two centuries after Archimedes, Paul sailed to Rome. He was a prisoner in chains, but he was the man who had found the place on which to stand, and he had found the lever with which to move the world. That lever was the gospel of Christ. Therefore, give the gospel. It changes men. It turns society upside down. It brings men into the family of God.

Sinner friend, the gospel works. It will work for you if you will try it. However, it will not work unless you take it. It is like medicine which the doctor has prescribed for a serious illness. As long as the medicine remains on the table, it will not help your ailment. It must be taken to benefit you. So it is with the gospel. You must believe on the Lord Jesus Christ to be saved.

What is your need? First, see yourself as a lost, undone, helpless sinner. Second, see in Christ the one who took your place upon the cross. He died for you. Third, receive Christ as your substitute. Accept Him as your Saviour. Rest

yourself upon His promise to save all who will come unto Him.

(From the book ITS DYNAMITE, 12 chapters, \$1.50 plus 15c postage if ordered from Sword of the Lord, 214 W. Wesley, Wheaton, Ill.)

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Can you decide and sign and copy and mail at once?

Evangelist John R. Rice, Editor THE SWORD OF THE LORD Wheaton, Illinois

Dear Brother Rice:

I have read the sermon, "The Dynamite of the Gospel," by Dr. Lee Roberson. I believe God's Word is true. I admit that I am a sinner who needs saving. I believe that Jesus Christ died for my sins and wants to save me. So here and now, this moment, I turn my heart over to Jesus. I renounce my sins, I depend upon the Lord Jesus to forgive me and save me. Today I give Him my heart and set out to live for Him, depending on Him to save my soul now and keep me and help me to live for Him. I will openly claim Him as my Saviour.

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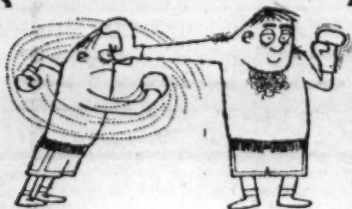
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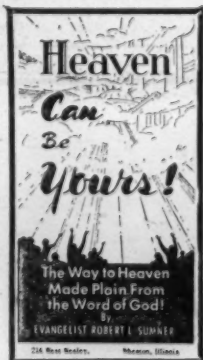
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After 58 Years of Evangelism

(Continued from page 8)

and had come back from these schools with their faith shattered and sometimes with their morals wrecked. There were so many stories told me by brokenhearted fathers and mothers who had sent their children off to such schools and by young people who, while attending such schools, had lost their faith. I had the joy of seeing the Lord restore some of these young people to fellowship with Himself. There were, however, some we were never able to help.

Now, note this: I do not recall any young person in the South up until about thirty years ago that ever told me his faith was wrecked in any southern educational institution. I knew about one great southern university that was affiliated with and sponsored by one of the leading denominations of the South that had gone modernistic. This denomination gave up this school, founded another institution, and asked all of us Christians to help support the new school. I made a financial investment in this new institution. Remember, besides this one school, I knew of no real modernistic institution in the South; and even this one school did not come out and deny the virgin birth or the bodily resurrection of Christ; but it did call into question certain Old Testament positions.

I attended a denominational college in the South, and every teacher was orthodox, and at least one or two revivals were conducted in the institution every year. I had many personal and spiritual blessings in that educational institution. While I was a student there, I would hold weekend revivals in country churches and was in full-time evangelistic work during the summer months.

All Orthodox, Bible Believers Can Stand Together on Essentials

After so many sad experiences in dealing with young people who had lost their faith in educational institutions, thirty years ago I had a definite conviction that the Lord was calling me to found a school in the South with the idea of helping to hold the South in line for orthodoxy and for what we call the old-time Christian position. Remember, my evangelistic work had been from the beginning nondenominational or interdenominational. Methodist, Presbyterian, Baptist, and other churches had co-operated in our meetings; and these churches received hundreds of members from the campaigns. According to the best records I have, there were more than 25,000 people who joined the Baptist, Methodist, Presbyterian, and other churches in Alabama as a result of my campaigns in that state.

I learned from my experiences that all of the orthodox, Bible-believing Christians stand together on certain fundamental doctrinal truths. These truths are the inspiration of the Bible, the virgin birth, the incarnation, the vicarious blood atonement, the bodily resurrection of the Lord Jesus Christ, the necessity of the new birth, and salvation by grace through faith. All orthodox Christians consider these the essential doctrines. There are, of course, other doctrinal positions that some of the preachers and churches held that they considered important; but they were not the fundamental essentials. So I made up my mind that the school I would found would be one built on the essentials so that any orthodox parent—North, South, East, or West—could send his or her son or daughter to the institution and could go to sleep at night, knowing that his or her child would come away strong in all the essentials of the faith.

When the time came to found the school, I wanted to be doubly sure that our doctrinal foundation would be accepted by all Bible-believing, orthodox Christians

and that there would be nothing in the doctrinal position that would be divisive. I have always insisted that it is not compromise to take people as far as you can on the right road and that all orthodox Christians can go along together without compromise on the eternal essentials of the Christian faith.

I knew a man in the South named Sam Small, who at that time was about the age I am now and who, to my way of thinking, had the most dynamic mind and was the most intelligent man I have ever met. Sam Small had been associated with Sam Jones and George Stuart in their evangelistic meetings. He was a literary man and was associated with a great newspaper. I told Brother Small what I wanted; and he said, "I believe I can write the paragraph in the charter which will incorporate what you have in mind." So on the back of an envelope with a pencil, Sam Small wrote the following paragraph, which is a part of the Bob Jones University charter:

The general nature and object of the corporation shall be to conduct an institution of learning for the general education of youth in the essentials of culture and in the arts and sciences, giving special emphasis to the Christian religion and the ethics revealed in the Holy Scriptures; combatting all atheistic, agnostic, pagan, and so-called scientific adulterations of the Gospel; unqualifiedly affirming and teaching the inspiration of the Bible (both Old and New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God. This charter shall never be amended, modified, altered, or changed as to the provisions hereinbefore set forth.

There were three churches in Panama City, Florida, near where we planned to open the school. These churches were Baptist, Methodist, and Presbyterian. The pastors of these churches were all enthusiastic about the idea and were tremendously impressed with the creed. The Baptist pastor assured me that all orthodox Baptist preachers in the South would accept uncompromisingly the doctrinal position outlined, and he himself became a member of our faculty. The Presbyterian pastor told me the same thing; and the Methodist pastor, who was aggressively evangelistic, told me that every Methodist preacher in the South would stand by that doctrinal position.

Now Most Denominational Leaders in South and North More Concerned About Denominational Co-operation Than Orthodoxy

I went into Florida, Georgia, Alabama, and Mississippi and spoke several hundred times in different communities and outlined the plan. I was assured everywhere of the enthusiastic co-operation of the Baptist, Methodist, Presbyterian, and in many places the other pastors in the community. Remember now, that was thirty years ago; but what a change has taken place in the South! Yet it is still called by many people in the North the Bible Belt. As a whole, there is now more response to the orthodox emphasis of Bob Jones University in northern communities than there is today in some southern communi-

ties. It is my opinion that in many ways orthodoxy in the North is in better condition to face the foe than it is in the South. In many northern communities there are strong orthodox independent movements. There is also a little more religious democracy and a little less intolerant "denominational churchianity" in the North than in the South. Then, too, it is significant that in many sections of the North, there are strong fighting bases known as independent, evangelistic, orthodox churches. There are, however, indications that some of the supposedly orthodox schools in the North are becoming spiritually anaemic, and they seem to be encouraging neo-orthodoxy.

I am sure we could, with very little effort, overflow Bob Jones University with students from any two of these states: Pennsylvania, Michigan, New York, New Jersey, Illinois, Ohio, Indiana, and California. Young people can come to Bob Jones University from any of these states and stay a year and pay their room, board, and tuition and pay their expenses to school and back home at Christmas and then home at the end of the school year for much less than it would cost them to attend the average private school in the United States; and, remember, Bob Jones University gives music, speech, and art without additional cost for instruction above academic tuition.

Among church members as a whole in the North, there is less real fighting opposition to orthodoxy than there is among the church people of the South. What opposition there is in the North is open. The opposition in the South is more or less undercover in ecclesiastical organizations, and the "modernistic lie" is clothed in a pious "church loyalty" appeal.

Do not misunderstand me. I do not say there is a larger percentage of orthodox people in the larger denominations in the North than in the South. A good percentage of the Baptists, Methodists, Presbyterians, and other church members in the South still at heart believe the Bible and do not realize that they are following a subtle, dangerous, pious-talking, modernistic leadership—a leadership that cries aloud, "Be loyal to your own church and support its program," but does not tell them that in the program are some things contrary to the fundamental, essential doctrines of the Word of God.

Bob Jones University a Base for Orthodoxy

Now remember, Bob Jones University is a base of orthodox testimony. We have sent out in the last few years about five hundred orthodox, evangelistic missionaries to more than fifty foreign fields. We have trained a large percentage of the evangelists in America. We have hundreds of our graduates who are pastors of churches in all sections of America and in a number of foreign countries. We have many faithful Christian workers in many fields. Some of them are doing a marvelous work in Campus Crusade in universities.

Bob Jones University is not just a preachers' school. Our students are told that life is not divided into the secular and the sacred. We tell them that all ground is holy ground and every bush a burning bush and every place a temple of worship. We tell them that anyone who is really doing the will of God is a God-called person. Some of the best work we have been able to do has been to train good, orthodox Christian school teachers. All of our students who take teacher training are required to take the National Teacher Examinations, and we have stood very high in the national field and have led all the schools in South Carolina for the last few years. Several years ago our Future Teachers of America Chapter became the National Banner Chapter. These teachers go out to teach school, and all of them are orthodox Christians, and they know how to lead a lost soul to Jesus Christ, and most of them have a passion for lost souls. Bob Jones University has been blessed of God and has grown and prospered in thirty years as no other educational institution has ever grown and prospered in the first few years of its history.

I want to make this clear: It is my firm conviction that God has called Bob Jones University into existence especially for this day. It is my sincere conviction that the work the institution has to do now is more important in some ways than even the work we had in view when we founded the school. Here is what I mean. There is a strange, very pious-talking movement in America. It is the neo-orthodox movement. It is deceiving the people and is more dangerous than outspoken modernism, for it talks very pious. It talks about the new birth, about Jesus being the only solution to human problems. Yet while talking about these things, it is leading orthodox Bible believers into the camp of the modernists, who have the tools in hand and are trying to dig up the foundation doctrines of the Christian faith.

Recently, a certain supposedly evangelistic magazine carried an article saying in effect that fundamentalism has changed its emphasis from "you must contend for the faith" to "you must be born again." From my experience in the ministry for sixty years, I can tell you frankly that I have never read a more subtly dangerous statement. Paul said that if anybody preached any Gospel except what he preached let him be anathema. In other words he said, "Let God curse him." Paul said he was set for the defense of the Gospel. A man who believes the Gospel will defend the Gospel

and fight any effort to dilute this Gospel or to pervert this Gospel in any way.

We Stand for Spirit-filled, Old-Time Evangelism

We are not having anything like a nation-wide revival of Christianity. We are having a religious awakening. There are more church members and more nice church buildings and more people talking about religion and the church—and not making any difference between Bible-believing, fundamental churches and churches that do not believe the fundamentals—than ever before. It is my honest, sincere opinion that America is in the worst spiritual condition it has ever been in my lifetime; and if orthodox Christians do not stand up and fight for the fundamentals of the Christian faith and urge the orthodox, Bible-believing Christians not to go along officially and personally in religious movements with the neo-orthodox and modernistic crowd, we are going to live to

(Continued on page 10)

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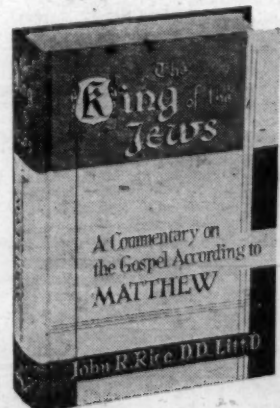
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After 58 Years of Evangelism

(Continued from page 9)

see the foundations upon which our forefathers built the organized Christian churches in America completely destroyed in a spiritual way.

Bob Jones University takes the side of the orthodox, Bible-believing Christians who believe in the fundamentals of the Christian faith; and not only do we take their side, but we are fighting for this position and we are em-

phasizing the same old-time evangelism for which we have personally stood for sixty years. We are, by God's grace, determined to keep the evangelistic unction that is necessary to make even orthodox function.

According to the record we have, for the last six years the ministerial students in Bob Jones University, while taking their training, have a record of more than 200,000 people they have won to Jesus Christ. We will not take a ministerial student back in our school as a ministerial student unless he gets out and wins souls to Jesus Christ during the school year and unless he speaks to one person a day on an average in the summer (unless providentially hindered) and writes a report of each case.

Aggressive Defense of the Faith

Let me call your special attention to the position set forth in the second paragraph of the Bob Jones University charter, which we have quoted. Note the opening statement: "The general nature and object of the corporation shall be to conduct an institution of learning for the general education of youth in the essentials of culture and in the arts and sciences." If we had been interested in running just an educational institution, we could have stopped with the statement just quoted.

But note the next statement: "giving special emphasis to the Christian religion and the ethics revealed in the Holy Scriptures." This statement is important. We do not have just Bible doctrines; we have Bible ethics. The Bible makes it clear that it is not right to do wrong to get a chance to do right. It is not right to say an orthodox creed and give financial support to a modernistic program. It is not right for a Christian to say he believes the Bible and give financial support, or any kind of support, to a man that undermines faith in the Bible. Jesus made it clear that everybody is either for Him or against Him. He asked the question, "Why do you call me Lord and do not the things which I tell you?" We could hold to the Christian doctrines of our creed and make these doctrines of no effect if we did not pay special attention to the *ethics of the Bible—the Word of God*.

Now, notice this: "combatting all atheistic, agnostic, pagan, and so-called scientific adulterations of the Gospel." Bob Jones University is in the business of combatting certain positions, and these positions are named in the charter. Figuratively speaking, we have guns mounted on our campus; and we are teaching our students how to load these guns and how to take good aim and shoot. So remember, Bob Jones University is not just a university. It is not just a place where young people are educated academically speaking but a place where soldiers are taught how to put on the armor of God and go out into all walks of life and combat all things contrary to the fundamental doctrinal position which is clearly stated in the Word of God.

Note this from the creed: Bob Jones University, under its creed, must *unqualifiedly affirm* and teach certain things. "Unqualifiedly affirming and teaching the

inspiration of the Bible (both Old and New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God."

We did not found Bob Jones University to find out whether the Bible is the Word of God, whether man was created by a direct act of God, whether Jesus Christ was born of a virgin and was God incarnated, whether He was the Son of God, whether He made atonement on the cross by the shedding of His blood, whether He arose bodily from the dead, whether He has power to save men from sin, whether men are born again through regeneration by the Holy Spirit, and whether the gift of eternal life is by the grace of God. We already knew these things, and we knew that they are fundamental truths of the Word of God and that all orthodox Christians everywhere believe these essentials of the Christian faith.

We did not found Bob Jones University to test the Word of God by the mind of man. The Bible has already tested man's mind and declares that the natural mind receives not the things of God and that they are foolishness unto him because they are spiritually discerned. We did not found Bob Jones University as an institution where men test the Word of God by their experience but where the experiences of men are to be tested by the Word of God. We did not found Bob Jones University to teach men to violate the First Commandment by worshipping the human mind. We know that the natural mind cannot apprehend the supernatural. An unregenerated mind may learn mathematics or some other subject by the usual natural mental processes; but no man by searching can find God; and except a man be born again, he cannot even see the Kingdom of God.

We Ask Bible-Believing, Evangelistic Christians to Pray for Us

The Lord Jesus Christ said, "Though ye believe not me, believe the works." Bob Jones University is willing to be judged on the basis of the work it has been able to do under God since it was founded thirty years ago. It has been through all sorts of difficulties; and in every emergency, we have tried to decide what was right; and we did it and took the consequences.

Students are here this year from every state except one and from twenty-five foreign countries; and, as far as we know, every student who came here unconverted this year has been converted; and the overwhelming majority of our students who have gone out from this school are faithful Christian leaders and are loyal to their Alma Mater. We have a few who have gone the way of least resistance and have not been true; but, praise God, this is only a small number.

Under the charter, Bob Jones University has to be run as it is being run until Jesus Christ comes again. The friends who know the inside workings of this institution know that not only has God given my son, the president of the University, certain abilities that I have never had but that his touch is on everything in this school. He has done what I could not do. He is a better executive than I am. He has the courage to stand up and fight for the right. He and I stand shoulder to shoulder in this battle, and he joins me in assuring you fathers and mothers that you can send your children to Bob Jones University and go to sleep at night in peace knowing they have as good academic advantages as they can get anywhere in the world and that they will also be protected physically and spiritually. We have never sent a student back home from this school whose faith had been wrecked by anybody in this institution.

—THE END—

A Woman of Canaan

(Continued from page 1)

and had a right to the crumbs that fell from her own master's table! This woman was saved. She was a Christian. She loved Christ, understood Him, believed in Him, surrendered to Him, said she belonged to Him! Oh, and anybody throughout the world who loves the dear Lord Jesus, surrenders to His will, pleads for His mercy, calls Him Lord and Master—anyone, I say, who does that is my brother or my sister, a child of God, dear to Him and therefore dear to me!

The Samaritans were half-breed people, only partly Jewish in blood and religion, and greatly despised by the Jews. Yet they are used continually in the Gospels as examples to all of us. When Jesus healed ten lepers, only one of them, a Samaritan, returned to praise the Lord Jesus and thank Him (Luke 17:12-18). When Jesus would show us a pattern of unselfish, brotherly love, He gave the parable of "the good Samaritan" and made the term itself a title for neighborliness and kindness! (Luke 10:30-37).

When a centurion who came to Jesus asking healing for a servant humbly said, "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed," Jesus was greatly pleased and said, "Verily I say unto you, I have not found so great faith, no, not in Israel" (Matt. 8:5-10). This centurion was probably an Italian, and certainly not a Jew, but he had much to teach Jews as well as Christians!

The division of people into sects and denominations has some good points but it has great hindrances also, to the cause of Christ. It is not wrong that people should have strong convictions, and I do not say that Christians should lightly give up their convictions where there are honest differences of opinion about minor doctrines of the Bible. But I do say that God would be greatly honored if Christians would love one another and if Christian fellowship should cross over the boundaries of denominations and sects.

When some years ago I planned to enter the field as an evangelist, I honestly considered whether or not I should preach in churches of many denominations and whether I should preach in union campaigns sponsored by many churches of varying faiths. As I prayerfully studied the Word, Psalm 119:63 was pressed upon my heart: "I am a companion of all them that fear thee, and of them that keep thy precepts." Like the psalmist, I resolved to keep fellowship with all the people who fear the Lord and keep His precepts or earnestly strive to do so, real Bible-believers of all evangelical groups.

My heart has been made very happy to feel that God has given me a love for all His people and a longing for fellowship with them. In Minneapolis last year one Evangelical Church pastor said to another pastor of his denomination: "Dr. Rice is called a Baptist, but really his preaching is just old-fashioned Evangelical preaching, isn't it, Brother?" And the other pastor agreed! And I have been much pleased because pastors of the Arminian doctrinal position have cooperated in all my union campaigns, and in every case, I think, they have come, after some distrust or unease about the matter, to have full confidence in my sincerity and brotherliness, and have been glad they cooperated. They have felt that I am most concerned about the main thing of getting sinners saved, and while they know my position on eternal security of a believer differs with theirs, yet they believe my teaching is so brotherly and Christ-centered that I do them and their people no harm, but rather good. So many of them have told me. And that is only as it ought to be. I am a poor example and beg your forbearance as I give my testimony about what I believe a proper attitude.

The Jews had much to learn from this Canaanitish woman who had such faith in Christ. Jesus held her up to the apostles as an example and He evidently meant

to teach them the lesson of persistent prayer by her example. So our brethren in all denominations have much that they can teach us by their doctrine or their example.

I had real joy in an invitation to come to a large Pentecostal Assembly for revival services. I could not go, but I was greatly pleased that some Pentecostal people love me, and believe I mean business for God. They feel that, though I do not agree with them on speaking in tongues, that I do magnify the power of the Holy Spirit. None of the Pentecostal people are modernists. None of them doubt the virgin birth, the blood atonement, the inspiration of the Bible. How I wish that the same thing could be said about my people, the Baptists!

Baptists have much to learn, Methodists and Presbyterians have much to learn from the Pentecostal people. All of them believe that God answers prayer, all believe that He can work miracles today when He chooses, and that He sometimes does; all believe that the Bible is all true from beginning to end. All Pentecostal people believe that we can have and ought to have daily the power, joy and manifestation of the Holy Spirit. Oh, that all denominations of Christians believed the same! We believe they are wrong on some incidental details and on some details that are not incidental, but God has many, many precious saints among them from whom other Christians can learn.

In one campaign I was greatly pleased because a Holiness preacher attended the services and sat on the platform. I preached sharply against sin and I preached then as I always do, that Christians sin and need always to be on the lookout for sin in their own lives and ought to judge sin and confess and forsake it daily. But I also preached that Christians can have daily victory over sin. And when he saw my fight for a holy life, my opposition to movies, the dance, the lodges, tobacco, my insistence on secret prayer, on confession and restitution, he saw that my preaching really produced Bible holiness, and he felt like my brother. One day he met me in the foyer, called me aside and slipped a bill into my hand, saying that he felt impressed to help in my ministry. His love and fellowship were doubly sweet. He was God's good man. I would not want a barrier between us.

D. L. Moody said, "If I knew that there was one drop of sectarian blood in my veins, I would take this penknife and let it out today!" I am sure that D. L. Moody did not mean that it is wrong for a man, from conviction, to be a Baptist, or to be a Presbyterian or a Lutheran. But certainly he did mean that it was wrong for one to confine his love and brotherhood and fellowship and cooperation within the confines of one sect or to be principally interested in any little group on earth to the exclusion of others whom we ought to love and with whom we ought to labor for the salvation of souls.

As denominational lines should not bar Christian fellowship or limit it, even so with racial differences. In the Sword of the Lord office at Wheaton were once two lovely Japanese-American Christians. Their humility, their rich devotional prayer life, their concern for sinners and their faithfulness to duty made them model employees and a blessed Christian example to all. In Japanese blood there is nothing unusually treacherous or bloodthirsty, nothing that cannot be overcome with the Gospel of Christ. In fact, Japanese are just human beings like the rest of us, with the same inherited taint of sin, the same hunger of heart and need for Christ. The nations of this earth are one family; and among them wherever people know the Lord Jesus and love Him and serve Him, there are Christians with whom we ought joyfully to associate, those whom we ought to receive as brothers and sisters beloved!

Oh, Christian, seek to have a heart as big as the world and to love all those dear to the Lord Jesus and to have sweet fellowship

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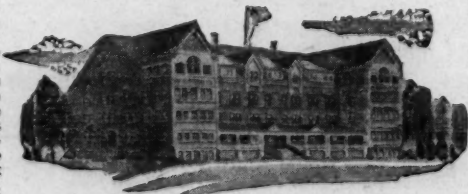
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with all those that love Him!

Here is one of the principal blessings of a union revival campaign. In a union campaign people can approach the blessed condition of Pentecost when "they were all with one accord in one place." No wonder God blesses such union campaigns where all the people who believe in the Book and the blood and the Saviour unite in trying to keep people out of Hell and get them born again!

Oh, the sin of a narrow mind! And the worse sin of a narrow heart! Let us remember the other sheep, so dear to the Lord Jesus. He would have us listen to the Canaanitish woman.

II. She Identified Herself With Her Demon-Possessed Daughter!

Oh, that Christians would learn this secret, in our concern for lost souls! This Canaanitish woman prayed, "Have mercy on ME, O Lord, thou son of David; my daughter is grievously vexed with a devil." The daughter's affliction was the mother's affliction. To have mercy upon the daughter would be to have mercy upon the mother. She identified herself with a need, with the trouble, with the sin, even, of her own daughter.

Thus there was a genuineness and a sincerity in her prayer.

There is a fake separation, a fake sanctification abroad in the land today which sets many Christians too far away from lost people. In my great Buffalo, New York, Union Campaign I asked the congregation how many thought they could get some person who drinks to attend the services if I would preach on "The Double Curse of Booze." Out of a congregation of perhaps 2,400 there were not more than ten or twelve who thought they could get someone guilty of this sin, afflicted by this craving, damned by this curse, to attend the services! This was a shocking indication that they had separated themselves too far from all such people, that they did not have the close touch with sinners and the compassionate heart for sinners, and the confidence of sinners like New Testament Christians ought to have.

The Bible doctrine of separation does not mean separation from all unconverted people; rather it means separated unto God and to live for Him and please Him. And we really cannot please the dear Lord Jesus if we ignore, or if we care little for, the dying sinners around us.

Like some Christians today, some honest Bible-believing, born-again Christians, the Pharisees of Christ's time despised sinners. It was the Scribes and Pharisees who said, "This man receiveth sinners and eateth with them."

Trying to explain to me how she felt about lost sinners one Christian lady said to me, "I love their souls, but I do not love them personally." She meant that she was concerned about seeing them saved but she did not enjoy their company, did not find them attractive, they were not personally precious to her. Oh, but dear Christian, if you want to see sinners saved you must identify yourself with sinners. They must be dear to your heart. You must come to the place where you feel it would be infinite loss to you to have them go to Hell. You must feel that they are your own beloved people, just as the Saviour counts them His own lost sheep and longs after them and broods over them with inexpressible burden and longing of soul.

When the children of Israel sinned so grievously in having Aaron make a calf of gold and in dancing about it, naked and drunk, God suggested to Moses:

"I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."—Exod. 32:9, 10.

But would Moses hear to any suggestion like that? Never! After a strenuous discipline and the slaying of about three thousand of the guilty men, Moses went back up on Mount Sinai to plead with God. And this is what he prayed:

"Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."—Exod. 32:31, 32.

The book mentioned here was God's plan and God's promises for the nation Israel. But Moses would not imagine himself and his family separated from the rest of the nation. If God were to blot out the nation Israel, then He should blot out Moses and his family too. Moses was not willing to head a nation that should leave out these poor sinners who had grieved God's heart, but were so dear to Moses, as to God! Moses made the cause of the people his own. When he prayed—forty days and nights, and I have no doubt with many sobs and tears—Moses identified himself with the people for whom he prayed.

When Nehemiah came to pray for Jerusalem, he "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Neh. 1:4). And how did he pray? "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servant, and confess the sins

of the children of Israel, WHICH WE HAVE SINNED AGAINST THEE: BOTH I AND MY FATHER'S HOUSE HAVE SINNED." Then he continues, "WE have dealt very corruptly against thee . . ." The sins of Israel were Nehemiah's sins! Their plight was his plight, though instead of being a down-trodden captive he was the king's cupbearer. His heart and soul were identified with the people for whom he prayed.

And so Daniel, pleading for Israel, prayed, saying, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets . . ." Daniel said that, though his life was obviously as pure and blameless as any recorded in the Bible. Then he, who was the prime minister of the world's empire under several kings, continued, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day" (Dan. 9:7). Daniel made himself a part of all the sinning, though he himself had "purposed in his heart that he would not defile himself," and though he had gladly gone to the lion's den because he would not stop his praying! Daniel was rich and powerful but he made himself one with all the down-trodden and oppressed captives. Oh, when we can pray like that, God will answer our prayers. When we really care like that and make the sorrow and burdens and condemnation of a lost and dying sinner our own, surely God will hear us pray!

Paul prayed like that. For he said, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3).

As a mother compelled by love that is beyond bounds of measurement would gladly suffer instead of her fevered babies, so Paul so loved the Jews, the same Jews who hated him and tried repeatedly to kill him, that he would gladly have suffered part of the torment of the damned to spare them!

So this mother loved her daughter and so she prayed. She said, "Lord, have mercy on ME!" In that case there was no fake about her prayer. Those were not crocodile tears of hypocrisy that rained down her cheeks. The desperation of her daughter was her own. If, to the poor demon-afflicted daughter, pardon and release from this bondage of sin was the most important thing in all the world, then it was so to the mother also!

We may be sure that this cry of a mother was understood by the Saviour. Did He not, Himself, plan to bear all the sins of the world? Had He not plainly offered Himself to the Father in the stead of every guilty soul? And did He not plan to enter Heaven as the High Priest of God, making intercession for the sins of many? Yea, He Himself was the Sacrifice and Priest, and so felt in Himself the enormity of sin's burden and penalty and could perfectly intercede before God for all those who came to God by Him. And He recognized in this Canaanitish woman the likeness to His own intercessory passion! He purposely extended the interview, He waited for the issues to become clear to these hardhearted, Jew-minded sectarian apostles.

A few years ago I heard a man speak who was the new head of a rescue mission where thousands of sinners had been saved, where outcasts had been reclaimed, where harlots had been made pure and drunkards sober. It was a haven for all the down-and-outs. And this rescue mission worker said to the people in a nice church, "It isn't pleasant. My wife and I dislike the contact with drunks, the bad smell, the filthy clothes, the bad surroundings, as much as you would. But it is a necessary work and we try to carry it on." I was sad to hear him say it, and I felt then that he could not have much success feeling a deep distaste for the surroundings and the people with whom he dealt. Later I discovered that he was not happy and not successful in the rescue

mission work, and within a few months had left it.

I cannot believe that the father who received the prodigal son with such tears of rejoicing, with kisses of forgiveness and with gifts of blessing was aesthetically offended by the ragged garments, the unshaven face, and the unwashed body of his boy come home! I do not believe that the Lord Jesus shrank from the fervent kisses of the fallen woman who came and wept over His feet and washed them with her tears and dried them with the hair of her head. There is no sign that the Lord Jesus felt any disposition to shun the thieves who were crucified one on either side of Him. Oh, may we feel the same toward sinners everywhere!

It is difficult, almost impossible, to get satisfactory maids to do the hard and dirty work of house-keeping. Hired nurses will not wash baby diapers. Hired women do not willingly help blow little, dirty noses, mop filthy floors, wash soiled clothes and dishes. But some way mothers do all these things without money and without price because the babies are their own babies! What true mother ever lived who did not feel that dirty dishes and soiled clothes and disturbed sleep and a littered house were a small price to pay for babies as grand as hers?

And so this Canaanitish woman, this Syrophenician woman, begged mercy for herself since it was her own beloved daughter who was grievously afflicted.

Dear reader, if you intend to be a winner of souls, then the souls must become to you infinitely precious, jewels rare beyond price, and fit for the crown of our blessed Redeemer. I am sure that when we begin to feel that for a single sinner to be lost is as horrible as if we ourselves were going to Hell, then we can pray so God will hear us, and we can win souls. We need to feel upon us the weight and worth of immortal souls, and to feel that their burden is our burden, their woe our woe. Our unconcern is criminal selfishness, a wicked disregard for the welfare of others, unlike this woman, unlike the Lord Jesus.

III. She Prayed a Persistent, Successful, Prevailing Prayer

This woman was a foreigner, a stranger, and the apostles had little sympathy with her plea and no confidence at all that Jesus would give her the desires of her heart. But to their surprise, she confidently held onto the Lord Jesus in prayer and got the answer! That very hour her daughter was made whole. Let us consider how she prevailed.

1. First, note her persistence

She prayed, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." When Jesus did not hear her, did not answer her even a word, the disciples begged Jesus to send her away, "For she crieth after us." Perhaps she kept following the whole party around. Perhaps she entreated with the disciples to intervene in her behalf. At any rate she kept making her plea.

When Jesus said, "I am not sent but unto the lost sheep of the house of Israel," she came and worshipped Him, saying, "Lord, help me." He replied that it was not fitting to take the children's bread, and cast it to the dogs, implying that she was no better than a dog. In fact, that is the way the Jews often really felt about Gentiles. Still she would not take no for an answer, but said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Jesus could delay no longer. Proudly, gladly, He answered her plea and made her daughter well that hour. Her persistence won out.

You remember that in Luke 18 Jesus "spoke a parable unto them to this end, that men ought always to pray, and not to faint." He told a story of the unjust judge who was not afraid of God and did not care about men, but a widow was so insistent on justice that at last he said, "Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." And the American Revised Version translates the judge's reason as "lest

she wear me out by her continual coming" (Luke 18:45). And the Lord Jesus used the figure of this unjust judge as a startling contrast to His own tender heart and His own concern to do right and to help people, saying, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily" (Luke 18:7,8).

I have just read the statement of a good man, greatly respected, "Since the coming of the Lord Jesus to earth, fasting is no longer a practice." Our dear brother surely knows little of this kind of praying, persistent, heartbroken, determined praying, praying that will take no denial, or he would never say such a thing. I am as certain as I can be that the widow who waited on the unjust judge was perfectly willing to miss meals and lose sleep: and I have no doubt that she did. I am certain in my mind that this poor woman whose daughter was grievously afflicted of the Devil was willing to miss meals and lose sleep, and it is very probable that she did either or both, getting the answer to her prayer. The kind of "prayer and supplication" with which the disciples tarried and prayed before Pentecost (Acts 1:14) seems certainly to have involved fasting, according to the plain promise of Jesus in Matthew 9:14 and 15. Certainly this kind of praying by Paul and Barnabas and others, in Acts 13:1-4 involved fasting and prayer. The only reason that lots of people never missed a meal for prayer is because they have never really gotten down to business like this woman who got the victory for her daughter's deliverance from Satan.

When Jesus said in Matthew 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." He used the tense in the Greek verbs which involves continuous action. I think we might properly say that Jesus really meant, "Keep on asking and it shall be given you, keep on seeking and ye shall find, keep on knocking and it shall be opened to you." The idea of persistence, of continuing, importunate prayer, is certainly involved in that promise.

When Jesus taught His disciples to pray that they might be able to carry the Bread of Life to sinners, Jesus taught them in Luke 11:5-13 that the secret was importunity; that is, insistent, persistent, long-continued prayer that would not take no for an answer. The way to have the power of the Holy Spirit is by importunity, said the Saviour.

So when you pray for sinners, be sure you are praying in the will of God, according to the Scriptures, and then,

"Keep on praying till you pray it through,
God's great promises are always true,
Keep on praying till you pray it through."

2. Second, consider how boldly this foreign woman argued with Christ

On first thought it seems presumptuous, almost sinful for a human being to argue with God. But here this poor woman boldly argued with the Lord Jesus! When Jesus said, "I am not sent but unto the lost sheep of the house of Israel," she would not accept that statement, but came and worshipped him saying, "Lord, help me." But when He said, "It is not meet to take the children's bread, and cast it to dogs," evidently intending to show up that usual attitude of His own disciples, this woman answered back immediately, "Truth Lord: yet the dogs eat of the crumbs which fall from their masters' table." If she was nothing but a Gentile dog (as the disciples would have worded it, no doubt) then Jesus was still her Master, and she would, like a little dog, sit under His table waiting for the crumbs that dogs had a right to receive! And by her argument she won with the Lord Jesus and got the desires of her heart!

So many saints of Bible times argued with God and got the answer to their prayers. When God had said He must destroy Sodom and Gomorrah, Abraham, remembering his nephew, Lot, and his family, living in Sodom, began to

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argue at once for the safety of Lot whom Abraham knew to be a believer, a just man with a righteous soul (II Pet. 2:7,8). Abraham said to God:

"Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the judge of all the earth do right?"—Gen. 18:23-25.

I can imagine that God Himself smiled secretly with pleasure at Abraham's argument. Abraham was insisting that God must do right! And God had no answer to that kind of argument. He conceded that for fifty righteous He would spare the city, then for forty-five, then for forty, then for thirty, then for twenty and finally agreed that if there were ten righteous in the city He would spare it. Abraham in good conscience could argue no further; if Lot had won not even his own family there would be no point in sparing the whole city for his sake. But God brought Lot outside the city and spared him. Abraham won the argument with God! He was on safe ground when he began to insist that God must treat righteous people and wicked people differently, and that the Judge of all the earth must do right!

In the incident mentioned before, when the children of Israel sinned and God's anger waxed hot against them, Moses argued with God. He said, "Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume from the face of the earth?" (Exod. 32:12).

When Moses reminded God that His reputation was at stake if He did not keep His promise to take Israel into Egypt, he had God in a tight place, if we may say so reverently. Moses won his argument with God.

Then, in the next chapter when the Lord proposed to send His angel to lead the children of Israel into the promised land, but said, "For I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way" (Exod. 33:3), again Moses argued with God. He said, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth" (Exod. 33:15, 16). Moses won that argument also and God said, "I will do this thing also that thou has spoken" (Exod. 33:17).

The right kind of prayer comes to God on the basis of His promises and insists on God meeting His obligations. The right kind of prayer finds what would glorify God, what would be according to His Word, what would fit in with His holy and righteous nature, and so one, finding that he is praying in the will of God, and brings promises and reasons that God cannot disown, prays with great boldness and gets the answer!

George Muller, the man of prayer in Bristol, England, who got daily food and provision of all kinds for some 2,300 orphans, besides running schools and supporting missionaries, and all in answer to prayer without ever taking a collection, regularly argued with God. Again and again he would remind God that God's reputation was at stake; that he, Muller, had everywhere told people that God would keep His promises. He reminded God that He Himself had promised to be "a Father to the fatherless." Muller argued with God that if he, a sinful man, had tender pity on the orphans and wanted them not to miss a meal, how unthinkable it would be that God should allow them to go hungry when there was no one else to provide! And God was pleased with that kind of argument, and day after day for many, many long years, decade after decade, He provided so that never did children miss a meal, and never was His believing servant left in shame.

When I was preaching in Evansville Rescue Mission, Evansville, Indiana, Dr. Ernest I. Reveal, the

head of the Mission, found that about \$500 worth of local bills had accumulated. The heavy expense of running the mission, feeding the hungry, giving beds, baths and laundry to the unfortunate; securing jobs, sending runaway girls home, running a camp for women and children in the summer—all these had piled up debts of \$500. He called for the good women who attended the mission to meet one morning at ten o'clock for a prayer meeting. Then he set himself about to pray over these \$500 worth of bills.

And the way he did it seemed to me almost sacrilegious, it was so bold. I had already found that when Brother Reveal prayed, he simply chatted with the Lord in an informal but very persistent way. He got in his car one day and had difficulty finding his key and I heard him murmur, "Now look here, Lord!" When a paper was mislaid on his desk, he looked diligently for it, murmuring softly, "Lord, help Ernie! Lord, help Ernie!" So when praying about these bills, my dear brother, who has had so many prayers answered, simply spread them out on his desk and leaned back in his chair, and had an argument with the Lord. He said, "Well, Lord, I am sure glad these bills are not mine! Lord, you know I have been in this town twenty-three years and I always pay my bills. But these are not my bills, Lord. They are Yours. And if You don't pay them, there is going to be an awful stink in this town. You know all about me, Lord, and You know that we made these bills in Your name and we believe You led in them and it looks to me like You are going to have to pay them!"

I was amazed at that prayer. It seemed to me to be too personal, too intimate, in talking to a holy God. I wondered if God was not displeased with that kind of praying. But I did not wonder long, for at ten o'clock while the good women were gathering to start the prayer meeting to pray for the money for the bills, the mail came and in one letter was a check for \$500 which would pay every one of them! Brother Reveal boldly argued with God. He reminded God of His own faithfulness, of His own promises, of His own good name. And God heard him!

Now when you go to argue with God, of course you cannot deceive Him. If you pretend that you are concerned about God's name when you are really concerned about your own, and if you pretend that you really want Him pleased when you are trying actually to please yourself, do not think you can win out. This Syrophenician woman claimed her place under the table of the Lord Jesus. She did not claim any honor; she was willing to be only a dog, but she insisted that she belonged to the Lord Jesus and that she should have the crumbs that were needed which fell from the table. And beloved Christian, I plead with you, learn to insist when you come to pray, and bring holy reasons, scriptural reasons, reasons that will honour God, why He should answer your prayer.

3. Third, it was her faith that won the answer

Jesus said to this woman, "O woman, great is thy faith: be it unto thee even as thou wilt." It was her faith that got the answer.

When you quit praying before you get the answer on something that is within your perfect right, according to the Scripture, then it is because of lack of faith. This woman kept on praying because she believed that Jesus would answer her.

This Canaanitish woman knew more about Jesus than many Christians do. She knew He was "the Son of David," the promised Messiah. She called Him "Lord," which leads me to believe she had perfect assurance of His deity. And even when Jesus said, testing her, "I am not sent but unto the lost sheep of the house of Israel," she did not believe Him! She seems to have sensed that He said that only to prove her. She seems to have understood that He was only pretending to feel like His disciples felt about Gentiles, so she continued to pray! She worshipped Him, saying, "Lord, help me."

And when Jesus, in effect, called her a dog, she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters'

table." In her heart, she must have understood that Jesus did not really look on her as a dog. She knew more about Him, I think, than the twelve disciples did. So she kept praying.

I can imagine that she said to herself, "He says that He came only to the Jews, but I know better! He came to be the Saviour of the whole world. He talks as if He thought I were only a dog, but I know better. He loves me, He loves my daughter, He has a tender compassion in His heart, and in a moment He will tell me so." So she kept on praying.

Oh, it is wonderful to believe God. It is wonderful to believe in Christ's compassion, to depend upon His love and faithfulness, to rely upon His promises! This woman did believe in Him, did rely upon Him, and her persistent prayer was simply the expression of her faith. And for her faith her daughter was made whole.

How much we could have if we would only believe God, as she did!

IV. She Found the Compassionate, Willing Christ Will Answer if We Mean Business

We would not leave this wonderful story of the Syrophenician woman, the Canaanitish woman, without centering our attention on the tenderhearted Saviour who heard her prayer, who healed her daughter, and who praised her faith. Let us consider some things about Jesus that are illustrated here.

1. First, there is no respect of persons with God

He does love Gentiles as well as Jews. He is as willing to answer prayer now as He ever was. There are no dispensations about answers to prayer. If any reader has a daughter afflicted with the Devil, I hope you will come as boldly and as persistently as this woman, find what kind of prayer will be in the will of God, and then come to lay your claim on the compassionate heart of Jesus. He is no respecter of persons. He is as tender now as then. His compassion for the suffering never fails. Do not ever feel that the Lord Jesus does not care about your trouble. "Casting all your care upon him; for he careth for you."

2. Second, the dear Lord does not always mean no when He seems to say no

God does not always mean to discourage your prayer when He delays an answer. From the bewitched her persistence, her singlemindedness He intended to answer this pleading woman. But He only nesses of heart to be widely known.

He wanted to make an impression on the apostles and then He wanted this thrilling incident written down for uncounted millions of others to read and know that He is glad to answer prayers when we mean business.

I think that frivolous praying, praying without a burden, praying without concern, praying without a real decision to plead with God, must grieve the dear Lord very much. We cannot deceive Him, but when a burden about which we pray becomes the biggest thing in the world to us, or when we confidently make up our minds we will never let Him go until he lifts the burden, according to His promises, and according to His own goodness, then we may be sure we are near the answer.

Perhaps God has seemed to be deaf to your cry. Perhaps your sky is as barren of any rain cloud or promise as was true when Elijah prayed the first time for rain after three and one-half years of drouth (I Kings 18:42-45). But Elijah would not be discouraged. He prayed seven times. And every time he sent his servant to see if there were a cloud. Six times there was no cloud, but the seventh time there was a cloud, "a little cloud out of the sea, like a man's hand." Then Elijah claimed the victory of a great rain and sent Ahab to return quickly to his place before the rain should stop him.

So keep on praying when God does not answer. Keep on praying when there seems to be no use. When Satan tells you God does not care tell Satan that he is a liar, that you know God does care because He has promised to care, and go on praying! The Lord Jesus did not mean no when He seemed to say no to this woman of Canaan who came to plead for her daughter!

3. Third, the Lord Jesus wants to give us exactly what we want when that is right

To the woman of Canaan Jesus said, "O woman, great is thy faith: be it unto thee even as thou wilt." And then we are told, "And her daughter was made whole from that very hour."

God wants to give us "the desires of thine heart" (Ps. 37:4). God wants us to pray with faith, for "what things soever ye desire, when ye pray" (Mark 11:24). Jesus delights to have us "ask what ye will" and promises that it shall be done for us if we abide in Him and His words abide in us (John 15:7). All this means that we ought to be bold in our praying and ought to come to Jesus with every burden, every heart's desire, and stay and wait on Him until we can feel and see and receive the

rich blessings we crave.

The littleness of our prayers does not please God. He has plenty of love and compassion, plenty of provision, to give us exceedingly abundantly more than we can ask or think.

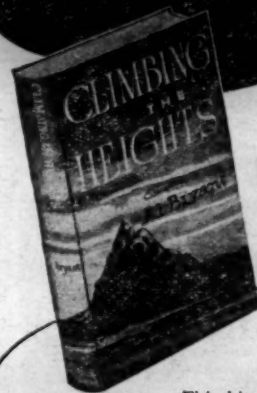
Our indecisive prayers, our prayers without boldness, our prayers that easily take no for an answer, do not please Him. Oh, how glad He is when we persistently and boldly press the matter of our needs! That is the faith that He desires and is pleased to answer.

Our failure to pray about the things dearest to our hearts, our failure to take our very heart's desires to God in prayer, do not please Him. How glad He is when we tell Him all our heart! And how glad He is when He can say, as He did to this woman of Canaan, "Be it unto thee even as thou wilt," and can make the sick whole, or have the unmet need supplied, or the unsettled problem solved, that very hour!

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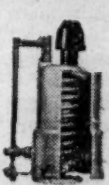
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...the Evangelists

(Continued from page 4)

Wyandotte, Michigan, Rev. Kenneth Farnsworth, pastor. Three rededications of life were made. One of the highlights of the meeting was that Evangelist Davidson had the privilege of dealing with a man from Jordan who finally came to understand the way of salvation.

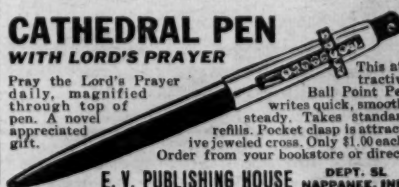
EVANGELIST FREDDIE GAGE, 7709 Bearden Lane, Dallas, Texas, and his song leader, Jimmy Snellen, conducted revival services recently at the Springdale Baptist Church, Fort Worth, Texas. There were 32 professions of faith, 17 have been baptized, 9 await baptism, and 3 are to join other churches. Twenty-five joined the church by letter and statement. The pastor, Rev. Robert E. Parr, believes that "truly every phase of work has been strengthened. . . Our church has experienced a genuine revival."



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